See Strype's Mem: Vol. Book. 1. C. 17
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✠ A declaration of the Maſſe: the fruyte therof, the cauſe & the meane, wherfoꝛe and howe it oughte to be maynteyned.

Newely peruſed and augmented by the firſt authoꝛ therof. M. Anthony Marcoꝛt at Geneua. Tranſlated out of French into Englyſh.

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Jhon. vi. c.

I am the bꝛed of lyfe, he that cometh to me, ſhal haue no hunger. And he that beleueth in me, ſhall neuer haue thurſte.

Rede me firſt from toppe to too
And afterward iudge me a frend oꝛ foo
Yf you do iudge me oꝛ I be tryed,
You ſhalbe blamed whē you are ſpyed

BIBLIOTHECA · BODLEIANA ·

¶Cephas Geranius to the Reader.

After that I had conſydered the great and horrible blaſphemy preſently committed agaynſt the holy inſtitution of the ſupper of Jeſus Chriſt, In the ſteade wherof to vs is propoſed a thinge that is fayned & founde to the great diſhonour of Jeſus Chriſt and of his church, we haue obteyned this preſente boke of the auctor for to declare the ignoraunce and ſimplicitie of many. And to put awaye the abuſe & preſumptious aſſertion of other. But for aſmoche as the ſayd treaty is ſubmitted to the iudgement of all perſones, amonge whom is great variaunce in geuinge ſentence at a bluſſhe, as willinge to eſteme and iudge the porcion, as of yͤ hole boke. But firſt to rede it al through vnderſtande it, and examine it, and that by the holy ſcripture, by the whiche all thinge oughte to be ruled, eſteemed and weyed/and thã to iudge. Or els as ſaith

the Juriſconſulte or lawier in the treaty *De Legibus*. It is a thinge inciuile, not hauinge ſene all the lawe, to iudge or anſwere to a parte therof. Alſo S. Hylary in the boke of the Trinitie, deſired that it ſhulde not be condempned before ẏ they had red that whiche he had written, and alſo not to haue regard to the fautors of the errours which are here vanquyſhed. For as ſayth the *Can. ſuſpect. iii. queſt.* The foes and aduerſe parties ought not to be iudges, by meane whereof it is neceſſary they learne to iudge them ſelues, and as before God, eſteemynge that the
ſame is veritie, after the which we
ſhall be all iudged by Jeſus
Chriſt frome the hygh
eſtates to the
lowe.

¶ The Preface of the Authour.

WE haue the Wordes of the Prophetes ſtedfaſtly, in the ſcripture ỹ which ye oughte to regarde as to the candle ſhynynge in a darke place, vnto the tyme that the daye begynne to geue light, and that the day ſterre aryſe in your hertes. And firſt vnderſtande this/ that the holy ſcripture is not knowen by our owne expoſition. For the Prophecye was not gyuen in one tyme by the will of man. But the holy men of God, inſpired of the holy ghoſt haue ſpoken it. And therfore (as ſaint Paule ſaithe) all ſcripture diuinely inſpired is profitable to be taught, for to reproue, to correcte, and to be ſhewed in iuſtice, becauſe that the mã of God may be entierely inſtructed to all good workes, by the which ſo many euidence textes vnto vs be apparently ſhewed, that the rule of our faith is the onely and holy worde of God. After the which onely

2.Pet.1.b.

2.Tim.3.c

we ought all to beleue and kepe, in all yͭ
concerneth God and our ſaluacion.

Whereunto by great fidelitie exhorteth
vs the holy Apoſtle of Jeſu Chriſte ſaying
Phil.3.c in this maner. Let vs procede in one
ſelfe rule whereunto we be come, becauſe
that we maye be all one. Nowe it is certeyne,
that in folowinge the opinions &
fantaſies of men (the which are ſo variable,
and contrary eche unto other) that
we maye neuer be of one accorde, but it
is neceſſary for vs to take one ſoole ſcripture
for our light and brightnes, for our
direction and leading. The which alone
to be our perfyte and entier rule whiche
can not nor ought to be any other than
the onely worde of God. For aſmuche
Pſalm.115.a as therin is conteyned the dyuine thinges.
Rom.3.a Euery man is a lyar, and the onely
Galat.6.d. God is true. Wherfore right well concludeth
the ſaid holy Apoſtle, that what
ſoeuer foloweth this rule peace ſhall be
ouer them and mercy. Ouer them ſaith
he, and not ouer yͤ other, for there is but
one onely waye of ſaluacion.

Matt.16.c. ¶ It is than right euident that yͤ holy
ſcripture is the onely ſtone and foundacion

bation of oure faith by ſuche wyſe ẏ we oughte not for to beleue, nor holde anye thinge what ſo euer it be, touchynge the diuine thinges, but as it is conteyned in the holy ſcripture/without chaunginge any thinge, addinge or myniſhinge. Otherwyſe it ſhulde be no more faith, but folyſh opinion, imaginacion, dreame, error, diſceyte and knauery. Therfore it is not behouefull for anye creature to vndertake for to adde, inuent, chaunge, or dyminiſh whatſoeuer thinge of the ſayd holy and immaculate worde, but in all & ouer all it ought to be taken and left in the right puretie and cleare ſimplicite without pluckinge (as thy fantaſye is) to other ſens than the holy ſpirite, hathe reueyled it, and that vpō payne of eternall malediction/yea and yf it were an angel of heauen. And here againſt muſt not be alleged tyme nor cuſtome to the contrary, how longe ſo euer they be, or may be for aſmoche as the Lorde God is immutable wherby the right diuinitie can neuer be abrogated, neyther by longe antiquitie of tyme nor moued, or chaunged by tradicions, or conſtitutions of man.

Deute.4.e.

Apoca.1.b

Pſal.118.f For the worde of God remayneth ſtedfaſt euerlaſtinge, permanent and true, & no power maye preuayle to the contrary. And yf any that by ſome ſpace of tyme haue lyued, haue preached, written diffined beleued and taughte otherwyſe than the ſayde holy worde beareth or cõteyneth/it is nothinge worthy of allegacion, for be the tyme neuer ſo longe, it is nothinge eſteined or reputed in the pre- *Pſalm.89.a* ſence of God as it is written. A. M. yeres *2.Pet.3.a.* in the preſence of God is as a daye paſſed that is to ſaye as nothynge; or a very ſmall thinge.

¶ Moreouer God hathe ordeyned tyme behouefull at his owne good plea- *Rom.1.c* ſure, wherin he hath determined releſed and manifeſted his verite. The whiche tyme can neyther be forthered nor hyndered. For the purpoſe of God is vnmouable, which he hathe opẽly ſhewed and declared in the temporall and holy natiuite of his ſonne, the which came not incontinent after the tranſgreſſion of Adã but taried longe tyme, and by the ſpace of thre M. yeres dyd leaue the world in Idolatry. This notwithſtandinge whã

the plenitude of tyme ordeyned of God Gal.4.
was accompliſſhed, than he ſent his ſonne made of a woman, made vnder the lawe, to thende that he ſhoulde agayne, bye them that were vnder the lawe.

Nowe after that he hathe done to vs this great mercy, ſhuld it not be a great pryde and curſed vnkyndnes, in ſtead to geue him graces and thankes for ſuche a benigne and charitable dilection (for ẏ which he gaue his onely ſonne) to ſaye, wherfore taried he ſo longe? why came he no ſoner? I haue ſpoken this for to touche and abate the ingratitude and arrogance of many poore blynde perſones whiche at this preſente tyme (to whom it hathe pleaſed God by his infynyte bountie, manyfeſtinge him ſelfe by his holye worde and Goſpell of Saluacyon, the whiche for a certayne of tyme by the permiſſyon of God was diſpyſed, contenmed, caſte vnder fote corrupt and put in forgetfulneſſe) ſpeake theſe wordes of blaſphemye, or other lyke, wherfore hath he taryed ſo longe, wherfore ſhewed he this no ſoner? Haue not oure predeceſſoures lyued well?

It ſuffyſeth vs to lyue as thei did, ſo many greate clerkes and wyſe folkes folowinge the counſayles and determinations of the vniuerſities/the Ceremonies and ordinaunces of the Pope, may they fayle? which be but wordes of ignoraūt foulkes, or mockers, hard herted and obſtinate. By the which wordes their ignoraunce ſo clerely doeth ſhewe it ſelf, yͭ it is noyſome, as touchinge the myſteries of God.

☙ They vnderſtande nothynge but by infidelitie, being put in reproued ſences without feare or reuerence, preferringe horrible blaſphemyes, whiche is a ſigne of the ire and furor of God, declaringe vpō ſuch foulkes ineuitable ruyne and moſt dredfull dampnacion. Alſo all ſuche wordes and allegacions bene inutile and vayne withoute any efficacitie, for the Turkes and Saraſyns will ſaye aſmoche of their lawe. Than we muſte mekely take & receyue the gyfte & grace of God, at ſuche tyme as his good pleaſure is to geue it vs, without diſputinge wherfore he hath taryed tyll now, without allegynge multitude or pluralitie of

perſonnes, nor alſo ſpeake of the lyfe, or
ende of them that haue lyued heretofore
❧ For God is myghtye to diſpoſe *Sap.12.c.*
his creatures at his will, and no mā may
ſaye: wherfore doeſt thou ſo. Moreouer
it were better to folow thē onely which
haue the ſpirite of God, than all the ſa-
crifiers and Prophetes of Baal, hauing *3.Reg.18.d*
the ſpirite of errour. How be it I beleue
ſtedfaſtely that yf in the tyme paſte the
Euangelike truth had ben thus ſhewed
as it is now, that many of our predeceſ-
ſours wold rather haue indeuoured thē
mekely and faithfully to haue receyued
it, better than we do now, the worlde is
ſo peruerted and corrupt by the doctrine *Mat.16.a*
of men, which is a leuin of the Phariſes *Mar.8.b.*
the which Jeſus Chriſte admonyſſheth
vs to eſchewe and flee. Neuertheles we *Act.5.e.*
muſt not for the hardnes and malice off
ſome aduerſaries and ennemies of the
truth, leaue to declare and manifeſte (as
moche as ſhalbe poſſible) the pure and
true worde of God. In the which, with
out anye doubte, all they ſhall beleue ỷ
be ordeyned to the lyfe eternall, & none
other, and all to the honoure glorye and

prayſe of God. To the which thinge, as true and obediente children to him, we oughte to procure and cleaue withoute ſparinge any thinge, or in anye wyſe to diſſemble.

This is for an aduertiſement, that in this preſent mater, it behoueth eche one to ſtaye wholly vpon the holy worde of God, as to that wherby all creatures ſhalbe iudged. All thinge ought ſo to be examined and proued by the worde, and none maye cōtrary it. Now for to touch the purpoſe, wherof preſently we treate It is nedefull by holye ſcriptures to declare and euydentlye to ſhewe howe the Maſſe ordeyned of the Pope and Byſſhops, and other parſons which in great pryde agaynſte right and reaſon nameth them ſelues of the churche, is directly agaynſt the verite, and manifeſtly againſt the holy worde of God. And therfore it is an abhominable thynge that oughte not to be permitted to endure, becauſe yͤ by the ſame, the Lorde God is greatlye offended. And the moſt parte of yͤ world vnhappely ſeduced and begyled. The which Maſſe vnder ſhadow and colour

of holyneſſe, the more eaſely to ſeduce &
deceyue the worlde, hath bene brought
in, and thus cautelouſly compaſſed, not
by holy Scripture. Wherin cã not ones
be founde the name of Maſſe, applyed
to any ſuche vſe. But by ſondry Popes
and Byſſhopes with other lyke it hathe
bene founde, and put in the ſteade of the
holy ſupper of Jeſus Chriſt, of the holy
table of the precious and holy breade of
thankeſgeuinge the whiche ought to be
taken of the congregation of all faithfull
Chriſten people, in mynde and recordati
on of the death & paſſion of Jeſus Criſt, 1. Cor. 11. c.
in remembraunce alſo of the charite & di
lectiõ wherwith he loued vs ſo moche yͤ
he gaue his lyfe for vs. Lykewyſe in ſig- Mar. 10. g
nificatiõ of the charite & loue fraternall,
wherby we ought to loue eche other, as
membres of the body of Jeſus Chriſt.

In the ſtead of the which ſo ſalutary
and conſolable inſtitutiõ, in Pompious
Ceremony for their pleaſure they haue
cauſed vs for to worſhippe a lytle bread,
as yf it were the very God, wherein all
Idolatry, all iniquite, and wyckednes is
reyſed. And this haue they done, the

better to authoriſe their reygne & Lordſhype, the better to exercyſe their tyranny, the more eaſely to make marchandiſes of oure ſoules, and deuoure the ſubſtaunce of the people/ & fynally to cauſe them ſelfes to be worſhypped. For as people effronted without ſhame hauing harlottes foreheades, they durſt wel ſay and publyſhe that they were more worthy than angels, or the virgyn Mary. Becauſe that yf one of them (all be it y he is infecte, and a harlot full of fylthyneſſe) held a morcell of bread in his hād, he hathe the power (yf he will) ſuche to without declaration at his onely worde there to cauſe the ſonne of God to come and deſcende in bodye and in ſoule all a lyue, as bygge and as hole as he hanged on the croſſe to beare him here and there to kepe him in a boxe or an almerye, to eate him and ſwalowe him whan he liſt. To be ſhort, let them do what they will, it is an horrible thinge to thinke on it. And yf they be demaunded from whence they haue, and from whence cometh to them this merueylous power more thā to other that be not diſguyſed, annointed/ſhorne or clipped. They anſwere better than they wene. For they ſaye it is becauſe of the caracter, that is to ſaye, yͤ token and meruelous marke wherwith they be ſigned, but yf they thought well on that, that they do ſaye, truely ſhame and feare wolde ſtill them. For it is wryten that none maye cheapen/ſel nor bye but he haue the marke of the beaſt. *Apoc. 13. d*

☞ How be it becauſe that our matter maye be well buylded, clerely vnderſtand & proued. It is neceſſary to touch declare & ſhewe in perticuler ſome pointes of abhominacion that be founde in this Maſſe. For to ſhewe al it is almoſt impoſſyble, and I beleue that no man cã do it, and yf any had power gyuen for to do it, it behoueth him to haue a verye great boke, ſo moche malediction is encloſed therin/and deteſtable perdition. Notwithſtandinge that to manye it ſemeth precious and faire. But as it is written in S. Luke. That which is hygh vnto men, is abhominacion afore God. *Luc. 16. d.* And S. Paul dare well ſaye that the angell of Sathan transfigureth him ſelf into an angell of lyght, *2. Cor. 11. b.* The which in this place is very greatly fulfilled, whan vnder the ſhadowe of holynes, vnder apparaunce of veritie, ſo moch lyenge and falſenes in hypocriſie is founde and which is worſt of all, this euyl is ſo gretly ſpred a broade, this canker is ſo moche ſowen throughe all the body of Chriſtendome. This miſerable herbe hath ſpred the rotes ſo farre, that vnto man it is impoſſible to remedy it, but that whiche is impoſſible to man/is eaſy to the Lorde god Therfore retourne we to him, and with a meke herte praye we him, that it will pleaſe him to beholde vs in his mercye, gyue vs his bleſſing, and open our eyes in ſuche wyſe that we may clearly knowe the verite. Amen.

Luc.18.d.

* * *

¶ Firſte a declaratiō of the dayly ſacrifice, that the ſacrificers geue, to acknowledge in their Maſſe to be done for the ſaluation of the people.

These ſacrifyers than as yet contente with the dolorouſe and holye ſacrifice, by the whiche Jeſus Chriſt that is the onelye lambe and moſt holy innocente, and withoute ſpot the whiche alone taketh awaye the ſynnes of the worlde, hath offered for us to God his father him ſelfe, hath geuen his lyfe, and ſhed his bloude for oure redemption, makinge an ende and conſummation of all outwarde and viſible ſacrifice, yet as reputinge that unſufficient, puttinge theym ſelfe in the ſteade of Jeſus Chriſte, they haue a Maſſe, or in their Maſſe made and inuented a viſible ſacrifice as they haue ſayde, utyle and profytable for the redempcyon aſwell of the quicke as the dead, which is playnly agaynſt the holy ſcripture and an outragious contemnynge, and a right renoun-

Ihon.1.

thinges of the deathe and passion of Jesus Christe, whiche shortly is easy to be shewed.

Heb.7. In the .vii. Chapiter of the Epistle to the Hebrewes, in speakinge of Jesus Christ, amonge other thinges it is written: It was convenable to have a Byshop, holy, innocent, separate frome synnes, and hygher than the skyes. That is to saye, overpassinge all vertue and power of pure creatures, the whiche hathe no nede (as the Priestes) to offer every daye sacrifice, firste for his synnes, than after for the synnes of the people. For he hath done this in offeringe him selfe ones. Notably he hath done in offerynge himselfe one tyme, for never was suche an oblation, nor never shalbe agayn, but was fully sufficient hath for ever in al sanctified ones for all.

Heb.9.b. In the .ix. Chapter of that same Epistell it is sayde thus. Christe beinge the high priest of the good thinges to come entred in by a greater and perfyter tabernacle, not made with handes, that is to saye, not of this creation, and not by the bloude of gotes or of Calues, but by his owne precious bloud, is once entred into the ſanctuary and hath founde eternall redemption.

Here agayne he ſaith, that by his preſencinge ones, eternal redẽption is made and accomplyſſhed. Wherby it is very euident that for our redẽption we haue no nede of theſe ſely ſacrifiers, offringe & ſacrifienge dayely for them ſelfe, and for vs, as yf they were our redemers. Therfore yf we will not renounce the oblaciõ of Jeſus Chriſte, or repute the ſame vnſufficient, which is cleare and manifeſte by the texte of the ſame Chapiter / as it Heb.9.b.
is ſayde afterwarde. Jeſus is not entred in to the ſanctuarye made with handes (which are but ſimilitudes of true thinges) but chiefly in heauẽ, to thende that now he may apeare for vs before yͤ face of his father. And not becauſe that he offred not him ſelf ofttymes for (he ſaith after) he ſhulde haue ſuffred often ſythe the beginninge of the worlde. But now Heb.9.A
in the conſummacion of the worldes he hathe appeared by his Sacrifyce, for the deſtruccyon off Synne, and as it is ordeyned of men for to dye once, and

after that cometh the iudgement. Euē ſo hath Chriſt bene offered once to aboliſh ẏ ſynnes of many. Here is certainly a very expreſſe text, where it ſaith clearely that Jeſus Chriſte offereth not him ſelfe many tymes, for then he ſhulde dye many tymes. For Jeſus Chriſt to dye ⁊ to be offred to his father, is al one. Now he ſhall neuer dye, wherby he ſhal neuer be ſacrified, and in ſacrifice he will neuer offer him ſelfe. Than it foloweth well ẏ men can not offre and ſacrifye him. For yf he offre not him ſelfe, how may other offer him.

Chriſt to dye and to be offred to his father is all one

And it maye not be ſayde, that the ſacrifice that is made now, is the memory of that firſt ſacrifice. Wherby moreouer it foloweth, that all oure ſacrifiers ẏ make the people to beleue, that they preſent and make ſacrifice for the quicke ⁊ for the dead, yea and yet (to be the moſt galant) onely for them that they pleaſe to chuſe and name, be therfore (as it appereth manifeſtly) ſedicious, begylers, ⁊ lyers. For certaynly by the death of Jeſus Chriſt all viſible ſacrifice is ceaſed, ⁊ the ſtate of ſacrifiers is expyred. Wher fore they are ſhorne in vayne, and diſguiſed for nothinge els but that they maye be knowen for to be foles vnworthy: and voyde of all brayne. But for more ample probation, it behoueth to conſydre ye x. Chap. of the ſame Epiſtle, where as al Heb.10 moſt ouer all, is made mencion of the holy ſacrifice of Jeſus Chriſte: the whiche hath made an ende of all ſacrifices, ſo yt neuer a ſacrifice viſible abydeth. And amonge other thinges it is ſayde thus in the perſon of Chriſte. Beholde I come Heb.10.a Lorde God to thende that I maye do Pſal.39.b. thy will, than foloweth. By the whiche will we be ſanctified by the oblation off the body of Jeſus Chriſt once for all. Than after it ſaith. For by one oblation he hath made for euer them that are ſanctified, perfit. And alſo the holy ghoſt teſtifieth it. For after he ſaith. I ſhal haue no more mynde of theire ſynnes nor off their iniquities. And where there is remiſſion of them, there is no more oblation for the ſynne.

☞ And for becauſe that excuſe of ignoraunce be not in vs, let vs conſydre what theſe blynde ſanctifiers heretofore haue ſayde. That very true it is, that Jeſus Chriſte had geuen his body in ſacrifice, principally for the ſynne of Adā (or as they ſaye) for original ſynne, but not entierly for ſynnes that be committed actually, daye by day, which is none other thinge, but for to ſaye and blaſpheme yͭ our Lorde Jeſus Chriſte hath not made and founde entier and perfyte redemption. And therfore they ſaye (as yf they were adioyned or knit with Jeſus Criſt for to helpe him to make our redemptiō and that they were our redemers,) that they offer to God in their Maſſe, a ſacrifice for the remiſſion of our ſynnes, whiche is a meruelous boldneſſe, and a vnhappy arrogaunce. For the which to abate and put downe in the ſayde Chapiter, forthwith it ſaith after this maner. Yf we ſynne willinglye after yͭ we haue receyued knowledge of veritie, there is lefte vs no more ſacrifice for ſynnes. The which wordes (in what ſo euer maner that any will take them) be ſo cleare ſo quicke and myghty, that it canne not be ynough merueiled at, how the worlde hath bene ſo abuſed, blynded, and deceyued uſed to ſuffre, as yet wyllyngly, ſuche ſacrifice, or to preſente any ſacrifice viſible and outwarde unto the Lorde God, for our ſynnes, ſeynge that ſo communelye and ſo hyghely, ſo many tymes and often the ſayde holye Apoſtle affirmeth and ſaithe that there is no more ſacrifice, nor never ſhall be. For after Jeſus Chriſte, it behoveth not to loke for any other ſacrifice. But it hath behoved, and ſo god hath permitted, that Sathan by him and his miniſters have ſeduced the worlde, a tyme excepte. For it was afore ſpoken and Prophecyed that many ſhulde by them be ſeduced and deceyved.

Mat.24.b

And finally, for to maniſeſte the power, glory and magnificence of the ſoveraygne Lorde, the whiche by the ſounde of his worde, and by the ſpirite of his mouthe, ſhall putte to flyghte, and overthrowe the reygne of theſe enemyes, that is to ſaye, Antychriſte, the worlde and Sathan.

2.Theſſ.2.a

¶ Alas is not this a great myſery to this unhappy worlde, to have ſo greatly diſhonoure theyr Lorde [illegible] ſentences to haue conteyned them in this wyse, and so sodenly passed them ouer without any other aduisement, neuer willing to consyder that there is great difference betwene sacrifice and testament. For when we offre a sacrifice to God, we geue a present to him wherby it is very euident that when we take and receyue of him any thinge, that it is no sacrifice but a liberall gyfte and pure mercy.

¶ And who than is so blynded that he seeth not here clearly, that by gyft of Heb.9.d a testament confirmed by the death of ye testatour by greate loue and charitie, Christ hath wholy geuen him selfe vnto vs. Saynt Luke toucheth it at the quicke, when he Luc.22,b saith thus. This cuppe is the newe Testament in my bloude that shalbe shed for you. Testament he sayth not [illegible] to an sacrifice. Agayne, they then haue very yll thought, when by fowle folyshnes (to the ende that I saye not wylles vnderstandinge) suche a gyfte they haue willed to chaunge it into sacrifice. If we will do sacrifice, let vs do that S. Paule Rom.12.a saith, & beleue his dyuine counsell where he saith thus. I praye you than my brethren, by the mercye of God, that ye offer your bodyes in a lyuely ſacrifice, holy, pleaſaunt to God &c. To ſuch ſacrifice we be all ordeyned of God, prieſtes and kynges, withoute beynge ſhauen, ſhorne, ceremonies or diſguiſed. Not for to offre his ſonne vnto him agayn. For to offre vnto him ſuche offerynge, we be to vnworthye, to vyle and infecte, for as moche as he offred him ſelf to his father for vs. 1.Pet.2.b

¶ The which oblation for all ſynnes is right ſufficient and perfyt, or els it behoued for to reiterat or renew it be cauſe it ſhulde be vnperfyte, or els certaynely inconuenient to ſeke any other, whiche by ſtronge argumentes of Scripture I proue thus.

¶ In the Epiſtle to the Hebrues it by dyuers argumentes it is concluded, that for the death of an hyghe Byſhop there muſt an other be ordeyned, and by the death of him another; and ſo conſequently vntyll the tyme that there come one vtterly immortall; which is our only mediatour Jeſus Chriſt. The which alwaye aſſiſteth and prayeth for vs in ye Heb.7.d Note this.

☞ presence of God. Lykewyse for the vnperfection of the sacrifices of ẏ old lawe it behoued euery daye to begynne, vntil the tyme that one was offered entierly perfyte and consummate, whiche muste not be reiterated. The which moste holy & most perfyte hath be made by our hygh Bysshoppe and Pastoure Jesus Christe which offred him selfe in sacrifice, ꝙ none other thinge no better thinge nor none so good coulde be founde before God. All this is declared more at large in the fyft sixt. viij. and nyneth Chapiters of the sayde Epistle.

☞ Now I demaunde of all sacrificers whether their sacrifice be perfyte or vnperfyte, yf it be imperfyte, wherfore abuse they thus the whole worlde? and sell a thinge that is nothinge worth? If it be perfyte, why is it dayly reitered? and so many tymes by thousandes begon agayne? Put your selues forth pore sacrificers, yf ye haue power to answer, answer, for gladly I would vpon this, heare your answere. The which I knowe that ye wyll brynge furth *Ad Calendas Grecas*, that is to saye neuer, after your honest customs

Non est dare medium

1. q. i. uener.

¶ For the thynges be ſo euydent and manifeſte that a man oughte to be aſſhamed to ſaye the contrary, yet ſome wylye Foxes all aſſhamed of theyr matter, to couere and excuſe theire malice, to abuſe and begyle the worlde agayne (as their maner hathe bene and is alwayes to reſiſte and gainſaye the veritie) do arrogauntlye defende it: as nowe are manye not aſſhamed to ſpeake and properlye to ſaye they haue not done ſacrifice, but onely haue offered ſacrifice of prayſe whiche is openlye againſte the Canon of their Maſſe by the which they name and call this bread (after that they haue pronounced the wordes which they call Sacramentalles) holye ſacrifice, holye Oblation, preſented and geuen to God as the Sacrifice of Abell and Abraham, and commonlye they call it *Corpus Domini*, the holy hooſte, and ſuche maner of names.

¶ Alſo for to praye to God and offre to him a ſacrament of prayſe, nedeth neither bread nor wyne, there nedeth neither light nor candle, ſtaling or ſtirring nor dignifyſyng with unaccuſtomed and wyde garmentes, wherby they can no lenger couer their abuſe, their malice & errours by ſuche faynynges and legerdemaynes, wherby alwayes they deſtroye themſelues, hauinge ſo lytle wytte, that in ſo ſpeakynge, they confounde it wholy them ſelues. For ſacrifice of prayſe is conuenient to al perſones: Be it man womā or childe, they are all bounde to offre ſacrifice of prayſe. And by this meanes yf in their Maſſe be none other ſacrifice but prayſe, a woman might ſaye it, yea a lyttle Childe / which is directly agaynſt their accuſtomed doctrine. But it muſte nedes be that ſuche lyinge dreames deſtroye it ſelfe.

Agayne, haue they ſayde ouer all uniuerſities Papalles that the Maſſe ſayde or ſonge of an unthrifty harlotte prieſt, was, and is as good, as the Maſſe of ỳ mooſt holy prieſt, ỳ is. The which thing we confeſſe to be more verified and true than they were. For the beſte of them is nothyng but wretchednes, how be it their intention is to ſaye that, it cometh not of the vertu of him that doth ſuch worke but by the vertu of the thinge wrought that is to ſaye, offered to God ſacrificed and preſented, and in their latine they do ſaye: *Non virtute operis operantis: ſed virtute operis operati*, that is to ſaye, not by the vertu of the worke of the worker but by the vertue of the worke wrought which is all falſhode, dreames, and inuentions of men as aboue is effectually ſhewed.

¶ The ſeconde declaration is, whether in the Sacrament of bread and wyne there be tranſubſtanciacion or not.

Furthermore to confounde errour after errour, notwithſtandinge yͭ this firſte pointe is ſufficient to aboliſh it euidently, I meane not the Sacrament of Jeſus Chriſte, for it becometh me not, but this triumphant Papall Maſſe. The ſayd ſely poore ſacrificers as enchauntours and ydle people which neuer eſtemed the holy ſcriptures and for to encreaſe and publyſſhe theyr folyſh frenaſy, ſcantly willinge to gyue place to the body of Jeſus Chriſte, haue ſayde, put in wrytynge, preached and taught, that after that they haue blowē or ſpoken ouer the bred which they holde betwene their fingers, and alſo ouer the wyne that they put in the Chalice, that there remaineth nether bread nor wyne but by tranſformation, or as they ſaye, tranſubſtantiation, the bodye of Jeſus Chriſt is there vnder the accidentes of yͤ bread inuiſibly hyd. And the bloude alſo vnder the accidences of the wyne, beinge there no more bread or wyne whiche is a doctrine of deuyls, againſt al veritie, againſt all experience/ againſte reaſon, and holy ſcripture, the which hathe amonge other thinges caſte awaye and alienated frome the Chriſten lawe and religion almoſte all the earthe, ſo full of wretchednesse is the Papyſtycalle doctrine.

☞ That this doctrine and ſophiſtical determination procedinge of vanite and of dreames is entierly againſt the holye ſcriptures, it is euident and manifeſte by

S. Paul, S. Mathewe, S. Marke, ⁊ S. Luke. Where as all theſe witneſſes of truth ſpeake of the holye ſupper of Jeſus Chriſt, they haue ſaid and put in writinge that our Lorde Jeſus Chriſte toke bread and brake it diſtributinge it to his Apoſtles and Diſciples. Firſt S. Paul 1.Cor.11.d. ſaith thus. Oure Lorde Jeſus Chriſt the ſame night in whiche he was betrayed, toke bread and geuing thankes brake it, and ſayde. Take and eate, this is my body which is broke̅ for you. S. Mathew Mat.26.c likewyſe ſayeth in this maner. And as they ſupped: Jeſus toke breade, bleſſed it, and brake it, and gaue it to his Diſciples and ſayde. Take and eate, this is my body. Saint Marke alſo, and Saint Mar.14.c Luke haue written it in their Goſpelles, Luc.22.b where as they name the bread expreſſely, and not the ſemblaunce of bread.

Item Saincte Paule in the place before alledged, after that he hadde made ample mencyon of the Inſtitucyon and Ordynaunce of the holye Supper of Jeſus Chriſte, ſayde in this maner. Lette man approue hym ſelfe, and ſoo eate off this breade, and drynke off this cuppe, where as he ſaith not. Eate ye yͤ body of Jeſus Chriſt, which is hyd vnder the apparance of bread, but openly, purely, and ſymplye he ſayde/ Eate ye of this bread. Nowe it is certayne that the Scripture hathe no diſceyte, and that in it/ is no faynynge. And notwithſtanding theſe blynde felowes haue bene preſumptuous and bolde that they durſte diffine and determine agaynſte S. Paule and other Euangeliſtes that there is neither bread nor wyne, but onely the ſimilitude of bread and wyne. Alſo in the Actes of the Apoſtles it is wrytten thus. And on a Sabboth daye, when we were aſſembled to breake breade/ where as it is not wrytten ſemblaunce or lykeneſſe of bread. And S. Paul in an other place ſaith, The bread that we breake is it not the participacion of the bodye of Jeſus Chriſte. The which in ſo many euident places the holy ſcriptures pronounceth & ſaith expreſſely to be bread, not a ſhape, or kynde, apparance, or lykenes of bread. Wherfore on payne to be condempned of God, we muſte ſimply beleue it to be bread, and not lykeneſſe of breade only Act. 20. a.

for (as it is ſayde) in the holye ſcripture is no fayninge.

¶ True it is that the faithfull Chriſtians well vnderſtandinge the dignitie off the Sacrament, take the bread Sacramẽtall, not as commune bread, vulgare and vſuall/but as bread ſanctified, apointed, and ordeyned to diuine vſes: becauſe yͤ in this moſte holy action the ſpirite and ſoule of the faithfull ſhoulde be nouryſſhed; that is to ſaye, knyt, ioyned, & vnied by ſpeciall operation to his propre lyfe/which is his paſtoure and onely ſauioure Ieſus, and that inuiſible for the tyme of this mortall lyfe, by intelligence and contemplation of Faith: whiche in the lyfe to come, ſhall appeare withoute coueringe of Sacrament, openly, actually, really as our redemer, hygh Byſhop kynge and ſacrifyer ordeyned of God his father vnto the conſummation of all thinges.

¶ Saynt Ciprian Martyr, one of the aunciente doctours and the fathers of yͤ Church, in a ſermon that he made of the Supper of the Lorde that beginneth.

Suſcitati Lazari, Hieroſolimis in crepuſculo *erat rumor*, By hyghe & longe ſentences that whiche I haue touched ſhortely, amonge the which he ſayde thus, *Panē angelorum ſub Sacramento manducamus in terris, eundem ſine Sacramento manifeſtius edemus in celis*, That is to ſaye/we Chriſtians eate the bread of aungels, whiche is Chriſt the lyuinge God vnder the ſacrament in earth, but we ſhall eate it in heauen manifeſtly without colour of Sacrament. And what he vnderſtandeth by eatinge him, he him ſelfe declareth it in the ſame ſermon, ſayinge. *Quod eſt eſca carni hoc anime eſt fides, quod cibus corpori, hoc verbum ſpiritui.* That is to ſaye. That which the meate doeth to the fleſſhe, the Faith doeth it to the ſoule, and yͤ which the meate doeth to the bodye/the wordes of God doeth it to the ſpirite. As touchinge the propriete of bread it is wel to be noted. The nature and condition off bread and wyne (as to their firſt conſtitution) is to nouryſh and fede the body But it hath pleaſed the Lord to ordeyne them in his holye Sacramente, to an other and more excellent operation, whiche is, that to the well vnderſtandinge &

faith

faythfull perſone it bringeth and repreſentethe (not to the ſence of the bodye, but,to the ſoule and ſpirite) actuall takynge,quicke knowledging , and mynde of the body of the Sauioure of oure ſoules,delyuered to death for vs , and of his precious bloude ſhedde for oure redemption/which be two ſundrye thinges . For the bodye myghte well haue dyed withoute effuſion of bloude, as we ſe dayely manye dye . But by his greate mercye it pleaſed him for to do both for vs. That is that he hath taſted death as to the body/and not onely that,but alſo wolde ſheede and offre hys precyous bloude in pryce of oure redemption . And therfore becauſe that in his Church ſhoulde alwaye be hadde the remembraunce of theſe two admirable workes he hathe ordeyned this ſame holye Sacramente , whiche is the conſummation and ende of all other in two viſible thinges,that is to wytte in bread and wyne, the which thinges ſhulde neuer be ſeparate,as they haue done in the Popyſhe Churche, which is a great wyckedneſſe and extreme ſacrilege openly againſte yͤ

Inſtitution and ordinaunce of Jeſus, yͭ ſo expreſſely and ſo euidently had cōioyned them. But what care vnkynde people, enmemies to the verite, for the ordynances therof, for they be wyſe and not vnwytty. Yf Saynct Paule were alyue O how he wolde crye againſt ſuch a curſed abuſe, ſo wolde Sainct Auſtyne, S. Cyprian and all other induced with the good ſpirite.

But to returne to the purpoſe, it is certayn, that of the ſame bread which they had vſed in eatynge the Lambe off paſſinge foreby, called the Paſcal lambe Jeſus Chriſte toke, and brake, ſayenge, take, eate, this is my body. Luc.22.b. Whereupon in the Sermon afore ſayd, this good doctour Cyprian ſayde thus. *Ante verba illa, cibus ille communis, tantum nutriendo corpori commodus erat, ſed ex quo a domino dictum eſt, hoc facite in meam commemorationē &c. Panis iſte ſolemni benedictione ſacratus ad totius hominis vitam, ſalutemque proficit.* That is to ſaye before the wordes of Jeſus Chriſte, this meate that was commun/auayled to fede the body onely. But ſyth that the Lorde had ſpokē, this bread conſecrate by ſolempne bleſſynge, profyteth to the lyfe and entier ſaluatiō of man. This bread than by one ſuche ⁊ ſo ſinguler application, ſo hygh, ſolemne and excellent bleſſynge is chaunged and altered, not in corporall ſence, but to intellectuall ſpirite, not of kynde or ſubſtaunce but of operacion of nature, of ſignification, dignitie and office/ yea to the faithfull, but nothinge to the vnfaithfull but perdition.

☞ The which thinge yll vnderſtand hath gyuen occaſion to the ſcholemen at this preſent tyme, curiouſly and vaynely to diſpute, that is to wytte, whether yͤ accidentes maye be ſeparate ⁊ remayne without ſubſtaunce, ſubſtaunce without accidentes, and other dyuers allegaciōs whiche are not to the purpoſe of Ieſus Chriſt/ nor of his churche: but ſerue to confuſe and amaſe the worlde, ⁊ to bring the Chriſten religion to ſclaunder, mockery and irriſion, for of one inconueniēce (yf it be not withſtande) manye other will folowe.

¶ Who maye than any more ſuſteyne ſupport, and endure ſuche folke, yͤ which as preſumptuous and arrogaunt, without feare or reuerence haue ben ſo bolde to conclude that there is neyther breade nor wyne, but haue dreamed and inuented a wanton and a newe terme of ſpeakinge, that they haue called (as is aboue ſpoken) tranſſubſtantiation. The which in the holy Scripture was neuer reade. Nor by the ſayntes and good fathers of the primatiue churche imagined. Wherby as enemyes of God and his worde by very right they ought to be expulſed and caſt awaye, or the better and fayrer to ſpeake, as pyuyſhe fooles they ought to be contempned and diſpyſed.

¶ How be it yf any ſhulde demaund theym by what veritie ſuche a thinge is done. They will anſwere forthwith, by the doctrines of their ſcholes / that it is in the vertue of the Sacramentall wordes, proferred and pronounced ouer the bread. In ſuche wyſe, that yf there were no body that vnderſtode, or hearde the ſayde wordes, that neuertheleſſe the ſaid tranſſubſtantiation wold folowe, ſo that the ſacrifice hadde his full ſtrength with matter conuenable &c. But certaynely

I greatly wonder and haue pitie on thē that they be ſo blynde and haue not ſo moche vnderſtandinge, to conſyder that our Lorde ſpake not to the breade whan he ſayde. Take, eate, this is my bodye, Nor he ſpake not to the wyne, As Saint Luke reciteth, whan he wrote, And he Luc.22.b toke the cuppe and gaue thankes, & ſayd Take ye it and diſtribute amonge you, Alſo afterwarde lykewyſe he gaue yͤ cup after the ſupper ſayenge, This cuppe is the new Teſtament in my bloud, which is ſhed for you. In the whiche wrytinges and all other of the newe Teſtamēt this matter is very euidēt that he neuer ſpake to the breade nor wyne. Than it maye be well ſayde, that theſe felowes be very vnwytty, hyding in ſecrete aſide not willinge it to be hearde and vnderſtande of any, to blowe & ſpeake thus ouer the breade and wyne. Whereof oure Lorde Jeſus Chriſt neuer gaue to them neyther exemple nor worde. But it is yͤ cuſtome that alwayes one erroure engēdreth an other erroure.

¶The .iij. declaration is of the aſſiſtence or corporall preſence of Jeſus Chriſte in the Sacrament of bread and wyne at the Maſſe

IN this poynt more than in any other they haue fayled and erred greatly, whā thei ſayd, wrote, preached, gaue to vnderſtande, and taught that in the ſteade of bread and wyne (as they ſaye) vnder the ſhapes or kyndes viſible, whyte or blacke, yelowe or red, it is all one, the body of Jeſus Chriſt is really and in dede, entierly, corporally and perſonnally in fleſh and bone, as greate and perfyte, as preſently he lyued. And in this wyſe they haue prouoked almoſt the vniuerſall worlde to manifeſte and open ydolatry. Againſt the moſt importable abuſion it behoueth to reſiſt myghtely with the holy ſcriptures.

And firſt of all, we muſt reteyne and note well the article of our faith, that Jeſus Chriſt dyed for our ſinnes, and aroſe Rom.8.d.

for our Juſtification. And after his reſurrection aſcended into heauen, and ſitteth on the right hand of his father, reigning *Phil.2.b* in maieſtie, to whome all power is geuē in heauen, in earth, and in hell. That he *Act.1.b* aſcended into heauen viſible in the preſence of the Apoſtles and Diſciples it is certayne. Of the whiche wonderfull aſcencion they were faithfull and true witneſſes, as it appeareth in the Actes of yͤ Apoſtles, and by S. Marke in the laſte Chap. of his Goſpell. Alſo S. Paul wri *Col.3.a* tinge to the Coloſſiens ſaith in this maner. If ye be ryſen with Chriſt, ſeke heauenly thinges that be aboue, where criſt is ſittinge on the right hande of the Father. It foloweth well than, ſyth that Jeſus Chriſt is aboue in heauen ſitting on the righthande of his father, that he is not here in earthe betwene the Prieſtes handes, nor cloſed in a boxe or aulmery, for his body was neuer but in one place at once.

Therfore yf his bodye be in heauen, for that tyme it is not in earth, and if he were in earth, it ſhulde not be in heauen for of certayne, a very perfyt body is but in one place at ones as I ſayde afore; ſ it is no nede to dreame or allege any miracle of God, and ſaye, that God is almighty to make it be done, and to multiplye it at ones, in ſondrye places, for yͭ is the rauinge imaginacion of man without foundacion of ſcripture. And that God maketh ſuche a multiplication, we haue none aſſurance of ſcripture, nor deuine promyſe.

Wherfore to ſaye. God maye do it; ergo he doth it. That ſayinge is nothing worth, for here is no queſtion of the power of God. And it is all certayne that God hath the power to make all the Aſſes Horſes and Mules in the world for to ſpeake, as he made Balaams Aſſe to ſpeake; how be it he doth it not.

Argumentum a poſſe ad eſſe nihil concludit.

Num.22.d.
2.Pet.2.c

Moreouer we haue neuer red in holy ſcripture that he hath multiplyed and put at one tyme one bodye in ſondry places. But rather made it to trāſporte frō one place to an other at his pleaſure / as appeareth of Habacuc, that by the aũgell was incontinent borne from Iudea into Babylon: but whan he was in one

Dani.14.f.

place, he lefte the other. Lykewyſe it is ſayde of Philippe, after that he had baptiſed the gelded man a man of auctoritie with Candace Quene of the Ethiopiens, that the ſpirite of oure Lorde rauyſſhed him ſodeynly, and was founde in Azoto. Act.8.d

But that one onely body hathe bene in ſondry places at once, was neuer red. Wherfore to ſaye that God doth ſuche a miracle without apperteyninge, without ſighte of anye thinge, without any knowledge, the foliſh dreame is to great. The workes of God be manifeſt, cleare open, and certayne. He neuer dyd miracle on any maner body without manifeſtinge it. The workes of God be not couered (ſpeciall whan they concerne bodyly thinges) but as I ſayde, be cleare & open. Than to ſaye and affirme ſuche a miracle without euidence & right greate certitude, is greately to erre, and to conſtreyne the people to beleue it by fyre, water, bloud ſheddinge, death, priſonmēt cordes and hangmen, is moſte cruell tyranny. Moreouer we haue infallible cer

tifica

tification by the holy ſcripture, of the cominge of the ſonne of man, that whan it wolde pleaſe him to depart from heauen he ſhulde be viſible and manifeſt. For as Mat. 24 S. Matthew ſaith. Yf any ſay vnto you Chriſt is here, or there, beleue him not, for as the lightninge yſſueth fro the eaſt and appeareth vnto the weaſt, ſo ſhal be the cominge of the ſonne of man. And therof the holye aungelles of God gaue Act. 1. b greate witneſſe whan they ſayde to the Apoſtles, Ye men of Galile, what ſtand ye ſtyll beholdinge the ſkye? This Jeſus that is receyued frome you into heauen, ſhall come as ye ſawe him aſcende to heauen. That is to wytte openly, viſibly, clearely, and manifeſtly, not hyd, couered, wrapped or clothed with bread or dowghe.

And yf all this be anſwered by ſophiſticall fantaſy, that it is vnderſtand alonly of the cominge at the daye of iugemēt and not in the Sacrament, wherfore (as they ſaye) he remayneth with vs in body and ſoule perpetually: although that he hydeth him, & ſheweth him not, this is a ſayinge at will, wherwith they haue abuſed vs in tyme paſte, whiche ſayinge was eaſye and lyghte to beleue, here before when we beleued it by the ſeductiõ of hypocrites.

Alſo that ſayinge is a blaſpheminge, Mat.26.a and maketh Jeſus Chriſt a lyar. Which ſaith expreſſely, that we ſhal haue alway pore folke with vs, but we ſhal not haue him alway, The which wordes we muſt neceſſarely vnderſtand, of his body, and of his humanitie. For as touchinge his holy ſpirite it is ouer all/ and alwaye wt them that be his, as it is ſayd in S. Mathew. Mat.28.d Beholde I am with you to thẽde of the worlde.

Now is this an ouer dullynge & darkninge of the ſpirite and vnderſtandynge of the people, to bynde them and cauſe them to ſtop and ſtey at a lytell bread, at a thinge viſible and corruptible, to cauſe them to ſeke him there corporally/ whiche is of ſouerayn maieſty in triumphãt glory. For now he is glorified and oute of his infirmitie, and neuertheles, they puttinge and holding him (as they ſay) thus in a lump of doughe, cõpell men to worſhippe a God of their makinge, lyke as a Dominican ſayd ſometyme, in the cite of Geneue and openly preached that he made him ſelfe as lytle as a Pyſmyre. And yf it were not that the matter is ſo earneſt, and that I haue doudor for the folyſhneſſe of ſuche one graceles I coulde not abſtayne me for laughing.

But in leauinge the foles in their foly, I wold wytte, what vtilite or profyt might come to vs, that he were with vs really in a lytell morſell of bread ſo hyd: whan he him ſelfe ſayde, yf he aſcended not to his father, that the holy Ghoſte ſhulde not come, and when he was aſcẽded into heauen, that he wolde ſend him which he dyd at the daye of Penthecoſt and dydde ſytte alſo on them that pleaſed him. Ihon.16.a.

To be briefe this Popyſſhe doctrine is cauſe of the uniuerſall deſtruction/ almoſte of all the worlde. And they ought not for the coueringe of their lyes, & the better to exercyſe their vnſaciate auarice for their pryde, their marchaundyſe, and rapine and for to gyue ſome apparence and colour to their matter, for to alledge or bringe forth theſe wordes. This is my body, that is gyuen for you. For by theym none other thinge is ſhewed but Sacramentall preſence in the bread and wyne not as it hath be ſayde vulgare or commune, but ſignificatiue and Sacramentall, which is and ought to be taken in great reuerence in remembraunce off the death and Paſſion of Jeſus Chriſte, repreſentinge the burninge loue greate charitie wherewith he loued vs, and his holy ſpirite, wherewith he hathe quickened vs.

Betokeninge alſo the loue that in very charitie we ought to loue eche other, as membres of one body, wherof Jeſus Chriſte is the heade, and that it is ſo, the ſame wordes gyue knowledge thereof. For it is certayne, that, that whiche we do ſe, that is to wytte, the breade, or, as they ſaye, the whitnes of bread, is not yͤ body of Jeſus Chriſt.

Therfore yf any ſay to me. It is true that whiche is ſene is not the bodye, but vnder that or within that whiche is ſene the body is conteyned & encloſed really.

This is well gloſed, and thus they alter
the purpoſe, and the wordes of Jeſus
Chriſt, that thei be no more takẽ in their
purenes and ſimplicitie, as he ſpoke thẽ
withoute gloſe or addition, for he ſayde
not under that or within that, is contey
ned my body, but ſimply ſayde. This is
Exod. 12. c. my body, as it was ſayde of the Paſcall
Lambe. This is the paſſage of the Lorde
God. And neuertheles it is very euident
Lambe that the Lambe was not the paſſage, but
Paſſage that onely it betokened the paſſage. In
this maner alſo the bread is not the bo
dy, but it ſignifieth and repreſenteth the
body, as in an other place it is ſayd, that
Jeſus Chriſt is the ſtone, how be it it is
1. Cor. 10. a certayne that he was not the ſtone, but
that by the ſtone he was ſignified or re
preſented. To this purpoſe ſaith S. Au
ſtyne thus. *Res ſignificantes accipiunt nomi*
na rerum ſignificatarum. Non enim dicitur: pe
tra ſignificabat Chriſtum, ſed abſolute dicitur
petra erat Chriſtus. That is to ſaye, Thin
ges bearinge ſignifications take upon
them the names of the thinges that be
ſignified. For it is not ſayde, the rocke
dyd ſignifie Chriſt, but is ſayde, preciſely

the rocke was Chriſt. In lyke maner of ſpeakinge he ſayde. I am the true vyne. *Ihon.15.a* That is to wytte. I am ſignifyed by the vyne.

☞ And aboue all this is to be noted. For it is written, he beleued the worde *Rom.4.a* of the Lorde, & it was reputed for righteouſneſſe, & accorde was made betwene him and the Lorde, of the which Iuſtification and accorde was gyuen vnto him the ſigne and token of Circumciſion, and in ordeyninge the ſayde token, the Lorde God ſayde vnto him. *Hoc eſt pactum meū.* *Gen.47.b.* This is myne accord or couenaūt. How be it it is very euident that the ſayde inciſion or circumciſion was not the ſayde *Circumciſiō* accord or couenaunt/ but it was onely ẏ ſigne of the accord or couenaunt. Wherfore yf I ſhulde aſke of a lerned perſone the perfyte vnderſtandinge of theſe wordes, this is my couenaunt. He wolde ſay to me, this is the ſigne of my couenaunt Lykewyſe, I wolde ſaye to him of this. This is my body, this is the ſigne of my *Mat.26.d* body. For it is all one maner to ſpeake, ſo hyghely and perfytlye in all thinges, *1.Cor.11* lyke as there is no man that coulde reaſonably ſaye to the contrary. Other textes ynoughe there be in holye ſcripture, where ſuche maners of ſpeaking is uſed, wherby it was not neceſſary thus hardly to take this texte after the letter. Hoc *eſt corpus meum*, that is to ſaye: this is my body without ſwete myſticall and ſpirituall knowledge, but it hath behoued ſo to do for to greace and fatte the belyes of theſe fat bulles, and rauyſh the worlde in admiracion.

Alſo becauſe the idel of abominacion ſhulde be arayſed in the holy place, and Dan.11.b. that thereby the man of pryde and of 2.Theſſ.2.a ſynne and he of whome the cominge is after the operacion of Sathan in all power and ſignes, lyenge miracles & wonders, ſhulde be exalted and worſhypped as God.

¶ Notably the holy Apoſtle dyd ſay ſignes and lyinge wonders. For in this Maſſe and blowen breade greate wonders, lowde lyes he hathe imagined. Is it not well dreamed, well lyed, and rated to haue ſayde that all the accidentes of the bread, and wyne as whitnes, roundneſſe, weight, taſt, ſauour moyſtneſſe ⁊c. be and remayne there without ſubiecte, that is to wytte, without foundatiō and ſubſtance. Is not this very hardely ſpoken, to ſaye, that they holde, ẏ they beare and that they cloſe the bodye of Jeſus Chriſte, all of his heyght, all entier, all alyue in fleſhe and bones thus and ſo, ⁊ whyther they will.

I demaunde ones agayne, what meaneth, and willeth this ſely ſacrifyer, whā he pronounceth the wordes ouer the breade: ſayinge. This is my bodye, leauinge the reſt of the texte Euangelicall, and addeth preſumptuouſly, this worde *Enim*, ſayenge. *Hoc eſt enim corpus meum*, ẏ is to ſaye, for this is my bodye. The whiche worde, *Enim* (or for) none of the Euangeliſtes did adde wherein they enterpriſe vpon the worde of God. If the ſayde ſacrifyer wyll ſaye that it is his owne bodye, that is hydde vnder this whyteneſſe and kynde of breade, it is certaynely a foule and a ſtynkynge thinge. If he ſhall aunſwere that it is the bodye of ẏ Lorde Jeſus Chriſt, wherfore ſayth he not than. *Hoc eſt corpus Chriſti*, that is to ſaye this is the body of Chriſte. Becauſe it might be vnderſtande, what he ſayde. And yf he ſay, that he reciteth the wordes only, or that he reciteth the wordes that Jeſus putforth takinge thē materially, or by maner of nothinge. To yͭ I anſwer, that wordes taken materially (by their owne ſcholaſticall doctrine) ſignify nothinge.

¶ More ouer I aſke of them, where they haue promes and aſſurance of God that euerye tyme and as often as they ſhall pronounce ſuche wordes, that yͤ body of Jeſus Chriſt all ſodenly ſhall deſcende betwene their handes. Yf they alledge this texte, *Hoc facite in commemorationem meam*/ that is to ſaye/ do this in the remembraunce of me: it is not anſwered to the purpoſe. For it is right manifeſte that he ſpeaketh not there and maketh any commaundement, that he ſhulde do ſacrifice; but of the communion and eatinge of the breade, whiche oughte to be done in the commemoration of the loue death and Paſſion of oure Lorde Jeſus Chriſt, in ſhewing the ſame (as S. Paul 2.Chro.11.

ſaith) tyll that he come, that is to wyt, openly and manifeſtly at the great daye of dome, and ought not to ſtay ſo moch at this verbe ſubſtantiue *Sum es eſt*, that is in Englyſh, Am, was and is: willinge to conclude, that he is there corporally/ because he ſayd *Hoc eſt corpus meum*, this is my body. For this verbe ſubſtantiue all be it that it is expreſſed, yet proueth it not bodyly preſence, but miſticall & ſpirituall, lyke as he ſayth: Where two or thre be gathered togither in my name there am I in the middes of theym. He ſayde expreſſely. *In medio eorum ſum*. And neuertheleſſe it is very certayne that he meaneth none other thinge but his ghoſtlye or ſpirituall aſſiſtence, not perſonallye/ or corporally, as theſe papiſtes haue preached that not only Jeſus Chriſt is there preſent really in bodye and in ſoule, but alſo (that more is) the angels and ſayntes, and all the celeſtiall court. Wherein they ſhewe playnly the efficacy of their errour, wherein they be fallen, and haue not ſo moche underſtandinge to knowe that they confounde them ſelues. For lyke as by their ſayinge, they put a mul

Mat.18.c.

tiplye the body of Jeſus Chriſte in ſondry places at ones, ſo muſte it be than, yͭ all the Aungels & all the ſaintes of God be in dyuers places at ones. And yf they be ſo aſhamed to conſyder it: I woulde lerne of them the texte of the worde of God, where they founde this, and yf it were ſo that they haue none, I deteſte them as dreamers and curſed lyers.

☞ And yf we bringe forthe the ſixte Chapiter of S. Jhon, where as he ſaith I am the lyuynge bread which is deſcended frome heauen, yf anye eate of this breade he ſhall lyue eternallye. And the bread that I ſhall gyue, for the lyfe of yͤ worlde, is my fleſſhe. That afterwarde he ſayde, excepte ye ſhall eate of the fleſh of the ſonne of man, & drinke his bloude ye ſhall haue no lyfe in you. He that eateth my fleſſhe, and drinketh my bloude hath lyfe euerlaſtinge, and I ſhall reyſe him vp agayne in the laſt daye. For my fleſſhe is very meate and my bloude is very drynke. To this allegation I anſwere, that in all this Chapiter Jeſus Chriſte manifeſteth and declareth him ſelfe ſuche as he is and was, ẏ is to wyt our lyfe and onely gyuer of lyfe.

❧ More ouer he willed to take awaye the folyſſhe ignoraunce of ſome poore blynde folkes that folowed hym for none other thynge, but that they thought that he wolde fede them bodyly without any more laboure, becauſe he hadde nouryſſhed them by the multiplication of .v. loues, at one tyme, and of ſeuen at an other in the deſertes. Other (as it appeareth in the ſame ſixte Chapiter) eſtemed him the ſonne of Joſeph. And by this contempned him withoute eſteminge anye thynge of him, but that he was a man, and nothinge of diuinitie they knowledged in him. The whiche onely Deitie feedeth and nouryſſheth oure ſoules and ſpirites. Wherfore becauſe they ſhoulde not pretende any ignoraunce, and that they ſhoulde not excuſe them of ſynne, he ſayde vnto them. I am the lyuing bread which deſcended frome heauen. That is to ſaye, from eternitie in temporalitie, by the onely mercy of my Father, without meryte off

Ihon.6.a
Mat.14.b
and.15.d

any creature, he ſayd then. I am the lyuinge bread that is deſcended from heauen, as yf openlye he had ſayde, deſpyſe me outwarde aſmoche as you will, yet am I other then ye wene, ye ſe the body withoute, that ye do deſpyſe: but in the ſame abydeth the plenitude of diuinite.

¶ Therfore it foloweth, the bread yͭ I ſhall gyue for the lyfe of the world, is my fleſh. The which he hath plentuouſly accomplyſſhed by his death. In the *Coll.2.c* which for to quicken vs, he hath willyngly gyuen him ſelfe in perfite ſacrifice, offeringe him ſelfe by great obedience wͭ burninge loue to his father, for oure redempcion. And right properly he calleth his fleſhe bread / heauenly bread and ly- *Jhon.10.f.*
uinge bread, becauſe that he and his Father be one ſelfe thinge. In the whiche ſignification, the holy Apoſtle calleth Je- *2.cor.15.f*
ſu Chriſt an heauenly man, or otherwiſe he ſhulde not be our lyfe and nouriſhing And in lykewyſe as yͤ bread is not made for it ſelfe, but for the nouryſſhinge of other, ſo Jeſus Chriſt the verye ſonne of God is made man for our redempcion & lyfe, as it is ſayde. *Verbum caro factum eſt,* *Ihon.1.d*

that is to ſaye, the worde became fleſhe. Yea yf that by lyuely faith, and aſſured and ſtedfaſt confidēce we be vnyted and knit to him. Then the verye true intelligence and right certeintie of this Chapiter, is nothinge of the corporall and carnall eatinge: but of the ſpirituall commeſſion or eatinge, that is made by a lyuely, entier and ſtedfaſte faith, whiche vniteth, encorporateth and kniteth vs to Ieſus Chriſt, which cauſeth vs to taſte his holy worde, as him ſelfe declareth in the ſayde place, where as he ſaith. The wordes that I ſpeake bene ſpirite and lyfe, the fleſſhe profiteth nothinge, that is to wytte, carnall thoughtes haue no place here about, neither is the fleſh eaten and ſwalowed into the bely or ſtomake. But it hathe profyted moche faſtened on the Croſſe, and to the Lorde offered and ſacrified. For truely the fleſh eaten carnally profyteth not the ſoule, and to ſaye, yͭ it were the fedinge of the bodye, it were to merily ſpoken. And it behoueth neceſſaryly for to vnderſtande this Chapiter, as it is aboue ſayde, yf it pleaſe not the aduerſaries to make Ieſus Chriſt a lyer

Ihon.6.

Mens veſci corpore neſcit

for to defende their fantaſy. The which by the ſame Chapiter is lyghtly and ſhedely ſhewed, yf it pleaſe you to conſyder it well.

¶ In a certayne texte he ſayde thus. *Ihon.6.e* Who ſo euer beleueth in me hathe eternall lyfe, and I ſhall rayſe him vp again at the laſte daye. In the other texte he *Ihon.6.f.* ſaith: Who ſo eateth my fleſh, and drinketh my bloude hathe euerlaſtinge lyfe, and I ſhall rayſe him vp agayne at the laſt daye, wherein it is manifeſtely ſene, that by theſe two textes, all is one thing of the faith and of this eatinge; and he that beleueth in Jeſu Chriſt, eateth and drinketh the bodye and bloude of Jeſu Chriſte ſpiritually, Or elles the firſt perpoſicion, That is to wytte, that (who ſo euer beleueth in Jeſus Chriſt, hathe the lyfe euerlaſtinge) ſhoulde be falſified by this (thirde) that foloweth. Verely, verely I ſaye vnto you, yf ye eate not the fleſhe of the ſonne of man, and drynke not his bloude, ye ſhal not haue the lyfe in you, how be it afore he affirmeth that who ſo euer beleueth in him, hath euerlaſtinge lyfe. Whereby it foloweth infallybly,

lybly, that to eate yͤ fleſhe, and to drinke the bloude of Jeſus Chriſte, to come to him and beleue in him is one ſelf thinge ☞ *Nota.* and there is no man lyuynge, how ſubtyll that he be (yf he be not all out of his wytte) that can ſaye againſt it, and that it is not true. Howe manye thouſandes of children, yonge adoleſcentes & other perſonnes haue be and ſhall be in euerlaſtinge lyfe / that neuer bodyly dyd eate of this viſible bread, nor drink of the chalice; and euermore the proceſſe is generall, whan he ſaythe. verely I ſaye unto you, yf ye eate not of the fleſſhe of the ſonne of man, and drynke not his bloud ye ſhall not haue the lyfe in you. Wherfore it is neceſſarye to take and underſtande this texte, not of the viſyble and outwarde eatinge, but of the inuiſible eatinge, which is the inwarde faith.

the vnfaithful eate not ſo.

¶ Sayncte Auſtyne vnderſtode this well, whan in the perſonne of Jeſus Chriſt, and of the Jewes he wrote thus. *Illi putabant erogaturum ſe corpus ſuum; ille dixit aſcenſurum in celum, utique integrum*

Cum videritis filium hominis aſcendentem vbi erat prius, certe vel tunc intelligetis quia non eo modo quo putatis erogat corpus ſuum vel tunc intelligetis quia gratia eius non conſumitur morſibus. Item donec finiatur ſeculum ſurſum dominus eſt, ſed tamen hic nobiſcū eſt veritas domini. Corpus enim in quo reſurrexit in vno loco eſſe oportet, veritas autem eius vbique diffuſa eſt. That is to ſay. The Iewes thought that Jeſus Chriſte wolde haue geuen them his body for to eate, ⁊ he anſwered them that he wolde aſcende into heauen whole and perfyte, becauſe they ſhulde knowe and vnderſtand that they ſhulde not receyue it in ſuch maner as they thought for his grace is not conſumed by morſelles. Moreouer vnto the ende of the worlde the Lorde is aboue. But the truth of the Lorde remayneth here belowe with vs. For it behoueth ỹ the body of the Lorde which is ryſen, be in one place. But the truth of the Lorde ſpreadeth ouer all.

Fulgentius ad Thraſmi liber.2.

¶ Item Fulgentius ſpeakinge of Jeſus Chriſt wryteth thus. *Abſens erat in celo ſecundum humanam ſubſtantiam cum eſſet in terra, & derelinquens terram quum aſ* *cendiſſet in celum. Secundum vero diuinā & immenſam ſubſtantiam nec celum dimittens quum de celo deſcendit, nec terram deſerens quum ad celum aſcendit.* That is to ſaye. Chriſt by his humayne ſubſtaunce was abſent from heauē, whā he was in earth and dyd leaue the earth, whan he aſcended to heauen. But by his diuine and infinite ſubſtaunce he left not heauen, whā he deſcended frome heauen, nor alſo left not the earth, whan he aſcended to heauen.

¶ I haue alleged theſe two auncient doctoures not for to gyue authoritie, or by them to approue the truth of the goſpell (for the vertu and power of ẏ worde of God dependeth not of any creature, neyther in heauen nor in earth, and yf all the worlde were againſt it, it remayneth true euerlaſtingly.) But I haue onely brought them to ſhewe the, that whiche is ſayd before is no new thinge, as theſe falſe Antichriſtes affirme, that alledge their lyes, dreames, and fantaſies, ſetting a ſyde (as moche as in them is poſſible) the holy worde of God, by their gloſes and traditions, by their diſtinctions and

huma

lunatike inuencions. After the which worde of God notwithſtandinge (will they or not) all the Popiſhe ordre ſhall be iudged afore God. Wherby entierly to the ſame I do holde and ſteye me, caſtinge of all that is ſayde by men, in that which concerneth diuine thinges without euident and true authoritie of ſcripture, after the whiche all Chriſten men ought to be redy to gyue anſwere, and to ſatiſfye all men that aſke them a reaſon of the hope, which is in them. Than ſeynge it is certayne, that Jeſus Chriſt, as touchinge the bodye, is in heauen lyinge and reigninge, as Sayncte Peter wytneſſeth ſayinge. It behoueth certainly that heauen receyue him vnto yͤ tyme of reſtoringe of all thinges, that God hath ſpoken by the mouth of all his prophetes in the tymes paſt. We ought not to ſeke him bodyly in anye other place vnto the tyme that he ſhewe him ſelfe openly. Who that will not forſake all veritie of ſcripture, oughte to lyfte vp his herte vnto heauen with all his vnderſtādinge and mynde, abydinge in humble deſyre, the houre that it ſhall pleaſe him

to tranſ

Quid hic dicent ſacrifici

Act.3.c

to trāſſere vs in to his reſte. Not woꝛſhippinge here belowe any viſible thing foꝛ the holy Scripture ſheweth vs other wyſe.

☞ Alſo Jeſus Chꝛiſte in oꝛdeynynge his holye ſupper, and the Sacramentall bꝛead to his diſciples, ſayde ſimply. *Accipite, & manducate* / that is to ſaye, take and eate, and ſayde not. *Reſpicite, adorate* that is beholde and woꝛſhyppe. Noꝛ neuer any of the Apoſtles inticed oꝛ pꝛouoked anye to ſuche woꝛſhyppinge as the Pꝛeſtes of Idolles haue done. Frome whoſe tyꝛanny it maye pleaſe the Loꝛde God in his ſtronge hand to delyuer his poꝛe people. So be it.

☞ And yf agayne (notwithſtanding the thynges afoꝛe ſayde) ſtubboꝛnlye they doo replye theſe woꝛdes of Jeſus Chꝛiſte, *Hoc eſt corpus meum*, That is to ſaye, this is my body, to be trewe, to that I aunſwere, that there is nothyng moꝛe trewe, ſo that it be well vnderſtanden of vs, foꝛ it ſuffyſeth not to alledge textes of holye Scripture, but yf they be well applied to the true knowledge of yͤ holy Ghoſte

Mat,4,4, Ghoſte well expounded and tryed. Or els Satan againſt Chriſt ſhuld triumphe yea and falſe Prophetes, Heretikes and ſuche folke as be againſt the churche off God wolde beare him awaye.

☞ In concluſion of this matter it reſteth, that euery one be well aduertiſed, that all that which we haue ſayd in this party, is onely for to gainſaye their ignoraunces, that do maynteyne ſo fatte and groſſe an aſſiſtence, and bodyly preſence of Jeſus Chriſte in the Sacrament with ſuche a multiplication, as they ſay. For it is not to be doubted, that Jeſus chriſt aſſiſtethe not vs at his holye ſupper, but certaynly by a maner vnſpeakeable and vnable to be tolde, and vnto vs for the tyme incomprehenſyble. Of the whiche aſſiſtence he by his grace make vs partakers. Amen.

¶ The fowerth declaration, to vnderſtande what the Maſſe is.

Thinke ye not (my deare brethren) that in ſpeaking againſt the Maſſe, I doo ſpeake againſte the ordynaunce of Ieſus Chriſt, or the Inſtitution of his holy ſupper. But to the contrarye it is for to yelde and reſtore it into the puritie, whiche Ieſus Chriſte by his goodneſſe hath ordeyned and inſtituted it. For truely there is nothinge in maner ſayde nor done in the Maſſe, but it is contrary to Ieſus chriſt and his worde, the whiche lyghtly is to be knowen by this declaration.

☞ Firſt this worde Maſſe is a newe terme to ſpeake/of the which holy ſcriptures neuer made mention for ſuche vſe. The which terme ſignifieth all yͤ whiche is ſayde and done in the ſame frome the beginninge vnto the ende, compriſinge ceremonies, inclinations, ſonges, ringinges, melodies, ſenſinges, lightes, waſhinges, the introite, the confiteor, the kyrie, the gloria, the oration, one or manye, the Epiſtle, the graduall/the proſe, alleluya, the Goſpell, the crede great and lytell, yͤ per omnia, the Canon, the Sanctus, the pater noſter,the agnus,the poſt communion,the requieſcant, or ita miſſa eſt;yea and a maſſe is ſolemnall or hye, or elles lowe or drye,one vnyuerſall and for all foulke,another perticuler,and for the fraternities of patronage onely/one for the riche,wherin is moſte ringinge,another for the pore,wherin is leaſt ringing,one of the daye,another at pleaſure,of the trinite,of the holy ghoſte,of the fyue woūdes,of the crowne of thornes, of Sainte Fraunces,of Sainct Auſtyne,of Sainte William, of Sainte George, of Sainte Roberte and a million of ſuche ſortes, One for the tyme,another for the goodes.One to go a viage,another to come agayne/one for beaſtes, of Saint Hubbert for dogges,of Saynte Antonye for ſwyne and hogges, of Saynte Loy for horſes &c. One for the lyuinge/an other for the dead,one for mariage,another for other fortunes.One of gaudeamus,another of requiem,one de vētre,another de terribilibus &c. And after as the Maſſe is,ſuche veſtimentes is aſſigned. As louers and players deuyſe by coloures. That is to witte,yelowe for the apoſtles

Not forgettinge the huntinge Maſſe

Redde for the Martires, Grene for the Confeſſors, whyte for the virgins, black for the dead or the ſoules / and ſo conſequently of other. It is a dreame to think therof.

☞ Now it is ſo manifeſte that the very blynde foulkes maye ſe that of theſe thinges aforeſayde. Jeſus Chriſte neuer ſpake, and of it all ordeyned nothinge. Wherfore to caſte awaye theſe fantaſyes of men, is not caſtinge awaye of that which Jeſus Chriſt hath inſtituted.

And yf any make obiectiō, that there be good thinges in yͤ Maſſe at the leaſt as is the Epiſtle the Goſpell and the Crede, the Pater noſter, and other lyke and ought not thus to be deſpyſed. To that I aunſwere that it ſuffiſeth not to haue good thinges, but they ought to be well vſed, and they muſte be applyed as they ought to be. Alſo enchauntours Nicromancers and wytches that in their noughtines vſe ſome good wordes, ſhal they be excuſed of crime, whiche a wyſe man wolde not ſaye.

❧ And alſo lykewyſe by the ſame

purpoſe maye be ſayde to excuſe the Maſſe,becauſe of the good wordes ſaid therin,which greatly is abuſed and done otherwyſe than the worde of God ſupporteth . And that it is ſo,it appeareth clearely,whan Jeſus Chriſt preached declared and ſhewed forthe, the Goſpell & his holy worde to euery creature. Not for to crye or ſinge it. And yet theſe ſely ſacrifiers do nothinge ſauſe onely they rede or ſinge a certayn collet.Yea,and in a ſpeache whiche the people (and them ſelfe,for the moſte parte) do not vnderſtande.All be it that Sainte Paul in the power of God commaundeth that we ſhall not ſpeake in the church / that is to ſaye,in the congregacion of the faithfull but onely in a ſpeache ẏ euery one maye vnderſtande, or at the leaſt afterwarde for to be expounded and declared.

Mar.16.c

1.Cor.14.c

For what auayled it (althoughe we ſaye good thinges) and ſpeake French, Dutch or Italian in the preſence of thẽ that vnderſtande it not? and ſo it is to ſinge/rede or ſaye the Goſpell in Latine or other wordes of God and is not vnderſtande. What edifienge cometh ther of what inſtruction? or what doctrine of helth is to the ſimple people?

❧ Juge nowe I praye you, ſyth the beſt of the Maſſe (as they do uſe it) is nought worth what than is the reſidue? Truely it is a let of ſaluacion a deſtruction and ruyne of all goodneſſe, ſo fearfull (to them that knowe it) that neuer was none ſuch lyke, as I do declare it. Saint Paul ſaith that the Goſpell is the power of ſaluacion to all beleuers, but he ſaith not that for ſinginge of the Goſpel to crye it, to howle it, or beare it in a golden boke or ſiluer before the ſtomacke, or in a towell hanginge about the necke (which many fooles eſteme) but he meaneth the Goſpel to be ſhewed, preached declared and receyued in the vertue and power of yͤ ſpirite of God. For aſmoche as faith (without the which none maye be ſaued) cometh of hearinge.

Rom.1.b

Howe ſhall they heare without a preacher.

❧ And what thynge was there euer that hathe put a ſyde the Euangelicall preachinge ſo moch as this proud maſſe? Yf S. Paule came for to preache in the Maſſe tyme, God knoweth howe he ſhulde be receyued. Lykewyſe yf a pardoner douer or a bearer of Relykes, or anye other tryfler ſhoulde come, yet they will ſaye to him, Make haſte the ſeruice is longe/and neuertheleſſe they be agreed.

☞ What thinke ye that they wolde do to a ſimple Chriſtē perſon, that wold gaynesaye their abuſe, O Lorde God, Act.20.a. where is the tyme yͤ thy ſeruaunt Paule continued and prolonged his ſermon til mydnight? And ſythe we be in this purpoſe that we are in, ſeynge that yͤ Pope doth paynt him ſelfe ſo well wͭ the name of Sainte Peter and Sainte Paule for to maynteyne his tyranny, where is the Maſſe that any of them doth ſayde? We rede in the Actes of the Apoſtles, 2.Cor.11.c. how S. Paul wēt frō towne, to towne, frome one region to an other/in Aſie, Afrike, and in Europe, to thentente to exalte, preache, and ſhewe forth the name of Jeſus Chriſt, trauaylinge by lande & ſea vnto the death for his ſake. And how he diſputed and confounded his gaynesayers.

But of the Maſſe there is no mencion made in ſcripture: but onely of breakinge of bread, and of the holy ſupper of

Jeſus Chriſt, the whiche by the Maſſe, is holly abolyſſhed and ſet a ſyde. O miſerable abuſe.

The fyft declaration, is of ſondry frutes that come of the Maſſe.

Mat.7.c

It is written that an euyll tree canne beare no good fruyte, whereby after the knowledge of ſo moche euyll that this vnhappye Maſſe bringeth to vs, what frute maye ye now knowe therby: but errour hypocriſy/Idolatry, trompery/begylinge, ſeduction/ſtryfe, blaſphemy, malediction, and abhominacion. To be ſhorte, it is a totall dampnacion and perdicion. And this I ſpeake touchinge the ſecrete and hyd thinges. But as to the viſible thinges of the worlde and the fleſh, that euer more bendeth to a botomleſſe pyt of euil I ſhall declare ſomewhat.

It is communly ſaide, that al thinges be made for the lyfe and ſo they ſaye,

Phil.3.d

of whom Sainte Paul ſpeaketh, ẏ their bely is their God, the whiche bely is a terrible God, where to without ceſſyng moche is offered, moche preſented and ſacrified notwithſtandinge that it tourneth all to corruption, and that it neuer gyueth reſte to theſe miſerable ſeruauntes, that ſet all their care to ſatiſfie, fat, & pleaſe it, as ſlouthfull, lykerous / dronkerds, cormorantes, fat calues, fat bulles and ſuche maner of ſwyne.

☞ Now was there neuer ſuche an inuention founde ſo ſubtylly, as to lyue wᵗout takinge payne, withoute laboure or thought the kitchen well furnyſhed, for to make fat ſoppes, and to fede their fat tripes. This is I enſure you a plentious Maſſe that bringeth forth ſo moch dedly fruyte, vnder apparence of holyneſſe wherewith the poore worlde is ſwallowed up and deuoured. Thinke (I praye you) how moch fruyte brinketh in their fynger kyſſynges that they name the offertory of the Maſſe. Theſe bygge lubbers take no thought, for al the weke to fede their ribawdry. Alas for pitie, howe many poore women beareth to them, ẏ wher

Corbam
Corbam
Corbam
Mat. vi.

wherwith they ſhulde fede their childrē, or helpe the pore nedy. And in dede this maner of offerynge came of the firſte churche of Jeſus Chriſte / where as the faithfull brought of their goodes, and gaue theym to the Deacon that was ordeyned a ſeruaunt to the poore, to diſtribute to them that which was gyuen to hym. But theſe felowes take al and kepe all, wherin they be open theues, for they kepe to them ſelues the goodes of the poore, to fede and maynteyne their fylthynes and fat bellyes. This is the firſt fruyte.

❡ Another fruite moche lyke to this, this plentifull Maſſe bringeth forth, by the which theſe worſhipfull Maſſemongers haue gathered and heaped, whā vnder the ſhadowe of longe prayers they haue rauyſſhed and deuoured the houſes of the poore wydowes and fatherles *Mat.23.b* The whiche principallye was made for foundacions of annyuerſaries, yeares, myndes, and yearely and dayly Maſſes By the whiche falſe & outragious meanes they haue obteyned and heaped vp richeſſe vnpoſſible to be thought, as hou

Now is the axe layd to the roote of the tree.

ſinge rentes,lyuelodes,poſſeſſions,Lordſhippes,townes,Caſtels, countries,bacounies, duckedomes, and that moreouer realmes,and principalities. Here is a ſhrewed tree in the earthe ouerplanted and roted,the whiche neuertheleſſe ſhall be cut downe & deſtroyed by the ſworde of God.

Luc.11.d

Rom.14.a.

☞And from this merueylous,earthly and ſo ryche fruyte is an other ſprong That is, that theſe ſhorne Maſſemongers,that at the begynninge were porer than coblers, haue made them ſelues to be called mayſters and Lordes, & aboue all other haue occupyed, optayned, and vſurped in euery place, the firſt ſeates. Than came they into libertie (not of ſpirite) but of the fleſh,redy and licenſed to all euyll. And moreouer,they haue exempted,withdrawen, and ſeparated theym ſelues frome the obedience, whiche by yͤ commaundement of God, they oughte and owe (will they or not) to Princes and Lordes. For S. Paul wryteth thus *Omnis anima poteſtatibus ſupereminentibus ſubdita ſit.* That is to ſaye:let euery ſoule be ſubiect to the hygh powers. But the holy Apoſtle ſayde not. *Omnis anima laica*, that is to ſaye: euery lay mans ſoule, but euery ſoule. As it was ones anſwered in a college of Paris by a maſter aſſe whoſe noſethrels and fete ought to haue bene clouen, and ſent to paſture.

❧ Oute of all this, ſpronge another fruyte more pleaſaunt, agreable and delicious to the tendre and delicate gentylmen. That is, that by one accorde (yea, by a commune lawe, made amonge thē ſelues) they ſhulde lyue in mery wantōneſſe and lecherous ydelneſſe, withoute laboure or trauayle. For their handes be to ſofte, but to play at Tennes, Boules, Tables, Cardes, and dyce, to leape and daunce for their paſtyme, but for to labour, fye, becauſe they be annoynted, greaſed, and their pates plucked. And all this ſolatious goodneſſe commeth of this ioly Maſſe. O Maſſe Maſſe, howe gentle art thou, how louynge and pleaſaunt to theſe felowes. Howe can they hate the? Howe can they leaue the? how can they banyſſhe the, ſythe thou haſte ſet them in ſuche an eaſy quiete and reſt, to laboure nothinge at all.

And that more is, yf they can reade or ſinge a Maſſe, lyfte up their armes and knele, hauinge a portuous to bable their Mattens, they nede none other thinge. As for bokes, volumes, and quayers off holy ſcripture, to ſearch and ſtudy; it forceth not: for they be not requiſyte for the Maſſe.

¶ And as for ſtudy, it is a melancholious
buſyneſſe, werynes and a noyous/
not conuenient for ſuche ydle beaſtes, yͤ
wold lyue without any thought and by
the ſweat of other mens faces. Oh how
contrary is S. Paule to thē. The which
notwithſtandinge that he was an Apoſtle
of Jeſus Chriſt, a Byſhope, but not
mytred, nor horned, a Doctour of veritie
a doctour of the church, but not hooded
neuertheleſſe he wrought with his handes,
Act.20.d. and for to do ſo he admonyſſheth &
deſireth euerye perſonne, but what haue
they to do with God or S. Paule?

¶ Yet an other fruyte of this Maſſe and than a great euyll I will ſhewe you as I do nowe. The fruyte is greate and encreaſed, for neuer henne layde ſo many egges, and hatched ſo manye chickēs as this Maſſe hathe brought vs ſhorne poules.

And what man can thinke the nombre of ẏ cockerelles that runne after harlottes, as cockes after hennes. And whā theſe iolye louers haue layde their laighters, and ſitten their brodes, they ſit in their tēples, ſinginge as cockes on theyr perches, yea (and properlyer to ſaye) deſkant in counterfeyte thinges, gapinge, cryinge and howlinge. So many cockes cockerelles, and pullets, that is to ſaye, of Monkes, Friers, Nunnes, Prieſtes, layſiſters, this fat Maſſe hatched, & fed, that it is wonder to beleue, and to ſatiſfye ſo great a nombre, it was of force neceſſary to buylde manye henhouſes and neſtes, to lodge ſo many lapwynges.

Than nombre, yf ye can, all the cloiſters abbaies, priories, Monaſteries, temples Chanonries, Prebendes, alters, Portatifs and not Portatifs, and ſuche other thinges that the Maſſe hathe brought forth. And vpon that, thinke a lytell, I praye you and ye ſhall perceyue what it maye be, is it not well multiplyed? Auarice hath wrought a paſe, as witneſſeth

one of theyr order named Wylliam de
Gulielmus de Peraldo. Peraldo,in his tyme byſhop of Lyons
in the ſomme that he hathe made of vertues
and vices,in the ſeconde parte, in yͤ
tytle of Symonye. Where as he ſaith,yͤ
auarice hath found the multitude of aultares
and the colectes of the Maſſe, the
which thinge fynally is turned into horrible
Idolatry. For by that meanes,the
pore people haue ben lerned to ſeke and
worſhip God,in temples & places made
Eſai.56.a. wich mens hande. All be it (as Eſaye
Act.7.b ſayth and S.Stephan allegeth) that the
moſt hygheſt is not habitaunt in the maner
as they wene for the temple of the liuinge
God is the hert ſoule and the ſpirite
of the faithfull. For the which cauſe
Ihon.4.b Ieſus Chriſt ſayde,that the true worſhipers
worſhipped not the Lorde God nether
in the mountayne nor in Ieruſalem
but in ſpirite and truthe, & therfore ſaith
1.Cor.6.d. Saint Paul, that the faithfull be the habitation
and temples of the holy ghoſt.
And alſo Ieſus Chriſt, willinge to geue
conſolacion to all faithful people,in ſpeakinge
of his father,of him ſelfe, and of yͤ
ſpirite of verite,which the worlde cã not

compriſe ſayde thus. We ſhall come to him, and make our dwellinge with him, he ſayde not, that we ſhoulde come into a temple, or in ſuche a place/or in ſuche an aultar. But he ſayde, we ſhuld come to him & make our dwellinge with him. Wherfore than by your aduiſe hath the people thus be taughte to renne hyther and thyther, but for to catche ſuche as they bringe? O inſaciable couetouſneſſe Certaynely I dare well ſaye, that yͤ brybars or watchinge theues lurkynge in woddes, be not to be dreade as theſe Antechriſtes, the which haue not alonly pilled and robbed the temporall goodes frome the people, but haue caſt oute by their falſe doctrine / almooſte all the worlde oute of the waye of Saluacion, and ſtreyed it frome the Lord God and frome all veritie. *Ihon.14.c.*

Hereabout we ought not to ſpeake, but onely bewayle, ſob and weepe with great dolour and heuynes. And therfor I leaue to ſpeake of their falſe miracles/ of their ydoles of Golde, Siluer, Stone earthe and woode &c. Of their Pelgry-

mamiages their viages, and ſuche maner deceytes wherby the worlde is brought into a darke botomles pyt.

☞This is the euyll that at the beginninge of this vngracious fruyte I was in purpoſe to ſpeake / that of all euyls it is the greatteſte, and neuer man coulde imagine worſſe. And what wolde ye worſſe then to be gyuen into reproued

Woo be to you that cal euell good. Eſai.5.e

ſences. To be ſtryken with ſo great darkeneſſe, that they do come and iudge the good to be euyll, and yͤ euyll to be good. All this by this Maſſe is come on the people as may clearly be vnderſtand by this that is declared aboue.

Eſai.6.b. Mar.4.a. Luc.8.b Ihon.12.c Act.28.d. Rom.11.b.

☞ Of this euyll aboue all other the Prophetes haue made mencion, whan by greate threatninges of the euyll that was to come ouer the miſbeleuinge people, haue afore ſpoken the blyndnes and curſedneſſe therof. And is it reaſon that he will not take and receyue bleſſinge, yͭ curſinge come to him? Whereupon it nedeth not to pretende or allege ignorance ſayinge, yf there be any euyll it is onely for them that hath inuented it, truely alſo for all theym that folowe it. As it is writen. Yf one blynde man lede an other, bothe of them falleth in the dyche. And therfore I praye euerye one to beware. Mat.15.b

¶The. vi. declaration, is of the cauſe & wherfore the Maſſe ought to be maynteyned.

Euident is the cauſe, ſeinge it bringeth forth ſo moche fruyte. Is it not a ſpringe of fat ſoppes and brothe? Is it not a good milche cowe, and who ſawe euer ſuche a ſowe, that ſo eaſyly, ſo ſwetely, & ſo fatly hath fedde ſo many pygges? wherfore ſhulde they leaue it, ſyth they fynde it ſo good? Truly with good right they mainteyne it. For it is very handſome for the bely, They haue no nede to do any thinge, & leſſe for to ſtudy. What will ye more? Other cauſe I fynde not, wherfore it oughte to be maynteyned, but yf it be lyke the ſacrifyers of Babylon yͤ maynteyned their God Bell, becauſe they were nouriſhed, theyr wyues and ſmall children, with yͤ which was offred to the ſayde idoll. But as one daniell chaunced thider that deſtroyed theyr falſe workes and ſo were confounded, God ſhall ariſe and all redie he hath reyſed a Daniel full of the ſpirite of verite, that ſhall playnly at the full gyue knowledge of the falſenes of the Maſſe, ſo couered and cloſed, and there ſhall oure ſely ſacrifiers be ouerthrowen. Dan,14,a

¶The .vij. declaration, is of the meanes of the maner, and howe this ioly Maſſe may be maynteyned

Sythe that for yͤ cauſes aforſayd yͤ Maſſe ought to be maynteyned, there reſteth but the maner, the meane, and howe that maye be done, for it is the chief of their matter, Attende here ſeely ſacrifiers, for ye haue no more any other refuge or ſuccour, And therfor ye oughte to loue me well ſeing yͭ I am ſo carefull for your beſynes. Herken thā well, and reteyne the counſell that foloweth, for ye can neuer finde a better for youre matter, Now ye muſte note, how many wayes a thinge may be mainteynedde.

☞ Firſt alledginge auncient cuſtome But here in I wyll proue it naughte worthy, For how be it that ſythe, fower or .v. C. yeares paſt your Maſſe hath be reyſed, taught and buylded in apes toies and iuglinges, whiche we ſe nowe, yet was it not in the auncient and firſt churche. And therfore yf we muſte alledge auncient cuſtome, it is not for you, but a gainſt you euery whitte. Moreouer in diuine thinges, and that are by the ordinaunce of God, contrary cuſtome made by men, hath no place. And oughte not to be called cuſtome, but abuſe and corruption.

☞ Secondly a thinge is maynteyned by pluralite and multitude. The whiche thinge maye be done in humayne thynges onely, to make an ende & agreement vpon the difference that may be betwen men. But ſuch a thinge can not be done nor ought to be done, in thinges ſtablyſhed of God. For trewely the verite of God dependeth not of great nomber of the will or fantaſy of men. Wherby all be it that ye alledge greate multitude of foulke for your parte, that in this caſe cã not ſerue you, for it is not to purpoſe

☞ Thirdly, by lyes, falſe vnderſtandinge, wylyneſſe, hipocriſy, keping good countinance, ſymulacion, feyning ſome very yll thinge: as yf it were very good for to maynteyne them ſelfe for a tyme, wherewith manye amonge you, at this your great nede can not greately arme, couer and helpe your ſelfe, but yet truely at the laſte it can not warraunte you, for by proceſſe of tyme a thynge paynted or ſteyned is diſcouered with the whether.

Fronti nulla fides

☞ Fourthlye ye ſhall marke, and to be ſhorte, in the .ij. other maners a thing is mayntened.

The one is by force, yͤ other by right. Wherfore one of theſe thynges ye muſt choſe, aduiſe you whyche of the two is moſte fyte or mete for you. Yf ye yelde you to the right, truely youre Maſſe is at an ende. For falſeneſſe, hypocriſye & lyenge dreames, by right and verite are caſte downe. Than reſteth no more to you but the force, which is not the beſte parte. So wote I not what to do, but yͭ by your wycked ſpirite (as ye haue wel begonne) at the force ye ſhall kepe you, and in as moche as ye maye do, ſtope & let the generall councell. By this meane ye maye maynteyne it for a tyme. But the Lorde (againſt whom ye fyght) will deſtroye you at length.

Super omnia vincit veritas
3.Eſd.4

2.Theſſ.2b

☞ O Chriſten people conſyder by what meanes theſe gallauntes maynteyne their buſyneſſe, is it not al by force They enpriſon, they deſtroye, they pill, they dryue awaye, they banyſſhe, they burne, they ſlee, they drowne and murdre as many as they maye, as manye as gaynesaye them. By ſhameleſſe lyes alſo, ſuche workers of iniquite (becauſe they dare not abyde the lighte) diffame all louers of verite, which is extreme malice. To geue golde, ſiluer, Jewels and

preſence to whom they knowe haue power
to mayntayne them,thei be diligent
For their onely hope is all together in
men,wherin manyfeſtly appereth their
Iere.17.a vneuitable and approchinge ruyne. For
curſed is that man that taketh the fleſhe
Mat.15,b for his arme and his ſtrength. It is ſayd
alſo that all plantes which the heauenly
father hath not planted ſhalbe roted out
That is to vnderſtande aſwel of the wicked,
as their workes. Moreouer it behoueth
vs well to hope, that God, by his
great goodneſſe,will ſende vs ſome vertuous
Ezechias, or rayſe a true Ioſias,
that by hyghe courage ſhall ſet and conſtitute
an ordre ouer all. Than ſhal we ſe
the face of the Lorde ſhyne vpon vs, as
the bright Sunne after a darke cloudye
whether. For yf the holy Sacrament yͤ
not only repreſenteth to vs, but alſo preſenteth
vs the precious bodye and worthy
bloude of oure redemptour and only
ſauiour Ieſus Chriſte, were kepte in
the pureneſſe, yf the ſayde holye and ſacrate
ſupper of Ieſus were in his ſimplicite,
well ſet forwarde, the vſage of the
ſame well obſerued,the efficacy & fruyte
ther-

therof well vnderſtande, the deathe and Paſſion of our Sauioure (becauſe we ſhoulde not be vnkynde agayne) taught at large, the pꝛomiſſes pꝛonounced and declared as they ought to be, the Maſſe ſo full of Ceremonies parfetly amended and coꝛrected truely the poꝛe woꝛld, the which by it, is ſo greately troubled and waſted, ſhoulde be in reſte, and frome a great vnhappines, ſhulde retourne in to tranquillite and felicite.

The which it maye pleaſe the eternal father to gyue vs, foꝛ the reuerence and dignite of his onely ſonne moſt beſt beloued his very Chꝛiſt our Loꝛde,
to whom be perpetuall
honoure and gloꝛy
Amen.

C.C.G:

¶ C.G. to the faithfull reders

1.Pet.1.c.

Moſt deare brethrẽ and frendes, bought (as Saint Peter ſaith) not by golde or ſiluer, but with the precious bloude of Jeſus Chriſt ſuffer you not to be bought and ſolde, yͤ ſacrifiers unto this daye haue bought & ſolde vs, and be ye not ſeruauntes to mẽ ſubiectinge you to them for to diſpleaſe the Lorde God. But conſyder your lybertie and ſpirituall dignitie, wherewith God hath made you free, and leaue the ſeruitude or thraldome of the Maſſe & of theſe ſacrifiers, that put you in ouer great ſubiection, againſt the ordinaunce of oure Lorde, as here afore our faithfull and good frende Marcort, hath full wel propoſed and ſhewed, as a true cenſor or Judge. Wherfore I praye you by the name of Jeſus, to thinke diligently theron, and exactely to iudge, as it was afore ſayde to you in the beginninge, without hatred or corruption of iudgement. And

thou reader, principally which haſte the
knowlege of theſe thinges, behold how
thou mayſte not be excuſed afore God,
ſeynge that thou aſſiſteſte and cleueſt to
the Maſſe, head of all idolatry and abhominacion, as willinge to communicate
and be partaker of the table of Chriſte, &
of Antichriſte, or of the deuyll, and by yͤ
meanes to ſerue two contrarye Lordes,
which can not be done: for it muſte all to
the one, or all to the other, not haltinge
with both the feete, but as Helie ſayde.
If the Lorde be God, ſerue him. If Baal be God folowe him. 3.Re.18.d
If alſo the ſupper of the Lorde be of God, kepe it, If yͤ
Maſſe be not trewe, leaue it, not waueringe on both ſydes, as foulke with two
faces, wherof Sainte Paule reprouinge
the Corinthians that lykewyſe woulde
incline to eyther of them, ſayde. Ye can
not drinke the cuppe of our Lorde, and yͤ 1.Cor.10.e
cuppe of deuels. Ye cā not be partakers
of the table of our Lorde, and of the deuels table. Will we prouoke the Lorde
to yre? &c. And yet aboue all, thou miſerable, which haſt cleare knowledge of yͤ
verite, howe dareſt thou procure, take &

reteyne the benefices,yͭ iuſtly we ought
to call venifices or ſoceries,procedynge
of this foul vilanous and abhomynable
ſcourge of Rome? Thou knoweſt yͭ they
Ioſue,6,c be goodes de anathemate or of curſyng
more horrible then that of Hiericho,conquired,
Thou art not ignorant in receyuing
a biſhoprycke,abbay, cure, or chanonry,
that thou conſenteſt to all yͤ abhominacions
whiche be dayly done in the
ſayde places,againſt the honour of god
what excuſation canſte thou pretende afore
God and before man, ſeynge that
thou knoweſt by the worde of god that
they be but abuſes? Some wyll ſaye if
I take not this benefice another ſhall
haue it that ſhall perſecute the Chriſtiãs
that ſhall ruffle with the profytes therof
and that will gyne nothinge to the pore
To that I anſwere, thou whyted wall,
wyly fox,painted ſepulchre,and falſe hypocrite,
that thou oughteſte not ſo to do
Rom,3,b in any wyſe. For the Apoſtle ſayth. It
behoueth not to do euyll, to the intent
that there may aryſe goodneſſe thereby.
Than what is he that knoweth not that

rycheſſe, cauſeth their poſſeſſours to be dampned, by pryde, auarice, glotonnye, and by lechery, that procede of them, as of a foule puddle. Thou than that receyueſt the benefices and ſingeſt the Maſſe or at the leaſt wayes then cõſenteſt and aſſiſteſt thẽ that ſinge it, be it for to haue the commodite, or profyte, and lyuynge ſmally regardinge the Goſpell, but dyggynge and hydinge the talent of yͤ Lord in the meane whyle, what ſo euer Goſpell and veritie thou ſayeſte that thou haſte, thou arte the leſſe to be excuſed.

For as a blynde and a leader of yͤ blynd puttynge offence and ſclaundere afore thy neyghboure thou doeſt not commit Idolatrye onely, but cauſeſte the other to doo ydolatrye ſeruynge the ydole, whan thou ſayeſt by wordes, or iuggleſt with a pece of bread & ſayeſt, here is the God, thy Sauioure that bought the agayne, lyke as Aaron by ouer greate infirmitie and diſobediẽce willing in thoſe dayes to pleaſe men more then God. And alſo Ieroboã ſtired more by ambicion & couetiſe, than by ignorance, ſayd to their people ſetting forth a Calf, here is

Exo,32,4

3,Reg,12,*f*,

the God (O Iſraell) that ledde the out
of the lande of Egypte.

¶ Alas, my moſte beloued, conſyder
in what fearfull inconuenience, in what
peryl and daunger of perdicion ye be in,
ſeynge before youre eyes and communicatinge
ſuche horrible blaſphemes, againſt
the maieſte and goodnes of God
Therfore leaue and forſake ſuche ydolatry
cominge out of Babylon/ or els puttinge
2.Par.4.a. awaye euyl fro amonge you, reſiſt
4.Reg.23.a with power to deſtroye it, as the trewe
miniſter Moſes and theſe treue kynges
In oratione Manaſſe Aſa, Joſaphat, Joſias, Ezechias & Manaſſe,
But more ſoner by the lyuely and
mighty worde of God, euen as it behoueth
you to do: all be it that it is enioyned
to the Princes and gouernoures to
put all ſuche Idolatry to ruyne and confucion,
by all meanes that maye be. Otherwyſe
yf ye perſeuer thus, ye ſhal neuer
enter into the lande of promiſſion,
Num.20.d no more than Aaron and his dyd, but
yet that more is to be eſteemed, neuer into
the reaulme of God, the ſpiritual and
very lande of promiſſion. Into yͤ which
God by his grace withdrawinge vs fro

this worldly Egypt lead vs by the gret Moyſes and mightye Joſue, whiche is Jeſus Chriſt. Amen.

☞ But becauſe the better and brieflyer we maye knowe the blacke fro the whyte, the darkeneſſe frome the lighte, the dreame frome the veritie: I will reherſe in an Epiloge or Concluſion, a lytle gatheringe paynted, as it were in a table, and will ſetforth the ſayde Maſſe wt his colours, wherin at one ſight it wholy maye be conſydered, but notwithſtandinge more imagined in the herte. For in wrytinge of it, and pourteringe it: all quilles and penſelles woulde neuer ſuffice, for the hyghe and infinite abuſes that be in this Maſſe conteyned.

¶ Here folowe certayne danmable abuſes that are in the Maſſe, contrary to the holy ſupper of Jeſus Chriſt.

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very lande of promiſſion. Into yͤ which
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this worldly Egypt lead vs by the gret Moyſes and mightye Joſue, whiche is Jeſus Chriſt. Amen.

☞ But becauſe the better and brieflyer we maye knowe the blacke fro the whyte, the darkeneſſe frome the lighte, the dreame frome the veritie: I will reherſe in an Epiloge or Concluſion, a lytle gatheringe paynted, as it were in a table, and will ſetforth the ſayde Maſſe wᵗ his colours, wherin at one ſight it wholy maye be conſydered, but notwithſtandinge more imagined in the herte. For in wrytinge of it, and pourteringe it: all quilles and penſelles woulde neuer ſuffice, for the hyghe and infinite abuſes that be in this Maſſe conteyned.

¶ Here folowe certayne damnable abuſes that are in the Maſſe, contrary to the holy ſupper of Jeſus Chriſt.

For

1 For as moch as the ſayd maſſe is but mannes inuention and neuertheles cōmaunded, as yf it were of god. Againſt Deut. xij.a.d. Mat. xv.b. Rom. xiiij.b

2 ☞ That it is in ſuche diſgniyſinges & pompes of veſtimentes in dyuers faciōs and coulours to the folowinge of the iues and Paynims, againſt Luc. xx.g. i. pe. iij.a. ij. Tim. ij.c

3 ☞ That it is ordeyned after ſuche a ſorte, that without holyed ſtone, yͤ without tapers, and ryngingeꝭ, it ought not to be ſayde, againſt Mat. xxvi.c. ij. Cor. xi.c.

4 ☞ That they eſteme the ſame yͤ more worth for the perſons that ſaye it, conſtituted in moſt hygh office and dignite againſt. ij. Para. xviij.c. Rom. ij.b.

5 ☞ Becauſe they that make oblaciōs and ſacrifice of it, as ſacrifyenge Jeſus Chriſt againe, againſt. i. Cor. xi.c.f. Heb. ix.g

ti.g.x.c.d.

☞By the ſame promyſinge ſatiſfaction and remiſſion of ſynnes, againſt Eſay.lxiii.d. Heb,x,c,Act,iiii,b, 6

☞Becauſe that they haue ſo moche in the ſame their falſe and blaſphemous Canon, of the which the abuſes be theſe 7

¶ The abuſes of the Canon.

The Canone is more eſtemed of them than the goſpell, for they haue forbodē all laye perſons to rede it againſt Gal.i.b 1

☞It is commaunded them to rede it vpon payne of deadly ſynne, againſte, Deut.v.d.Pro.x.a 2

☞They make oblacion of bread and wyne againſt Heb.ix.c.d.i.Pet.i.d. 3

☞They offer the ſonne to the father that hath offered him ſelfe, againſt,i.Timot.ij.b.Heb.i.a. 4

☞Thei

5 ☞ They praye ẏ their ſacrifice maye be accepted as the ſacrifice of Abell and of Abraham againſt. Heb.xij.f.

Ege

6 ☞ They eſteme as the Capernaites to eate Chriſt in fleſh and bones within the bread, againſt, Jhon.vi.a

Nobell
flindo of [illegible]lande

After the Canon.

7 IN the ſame they denye the article of the Aſcencion off Chriſt, againſt, Luc.xxiiij.g. Act.i.b

8 ☞ The Prieſt alone breaketh and eateth the bread, againſt, Luke xij.b.i.Cor.xi.b.

9 ☞ In that ſuperſticiouſly they make three partes of the hoſte, againſt, Mat. xxvi.c,i,Cor.xi.f.

10 ☞ In that it is ſayde onely in ẏ morninge, and faſtinge, againſt, Mat.xxvi.c. Jhon.xiij.a

11 ☞ Of that it is defended, that none be ſo bolde as to touche the bread and ẏ chalice that the Prieſt toucheth, againſt Luc.xxij.b

☞ The

12 ¶ The death of Chriſt is not anounced therin, againſt, i, Cor. ix. e

13 ¶ They do the Maiſſe in commemoration of Saynctes, againſte/ Luc. xxij. i. Cor. xi.

14 ¶ It is ſayde for the dead. Contrary to the ſupper ordeyned for them alyue, againſt, Mat. xxvi. e. i. Cor, xi, e

15 ¶ They lyft up the bread and ye chalice that it maye be worſhipped, againſt Exod, xx, a

16 ¶ For the ieſtures and countenaunce that they make lyke hypocrites, Mommers and iuglers, worthy to be laughed at, againſt the Ephe, v, a.

17 ¶ Becauſe that oftentymes the ſacrificer is a fornicatour, whoſe Maſſe them ſelues haue forbodden to be hearde, howe be it it is hearde, againſt i, Cor, v, k

18 ¶ In that one is conſtreyned to communicate with the fornicator, how be it we ought not to eate with him, i, Corin, v, c,

19 ¶ For that they conferme and ſauoure another purgatory, thã the bloud of Jeſus Chriſt that cleanſeth us, againſt i, Jhon, i, Heb, i, a

20 ☞ For that they celebrate as Simoniakes for ſiluer and other tēporall thinges, againſt their inſtitutions, againſte, Mat, x, a, Act, viij, c

21 ☞ Becauſe it is applyed and ſayd aſ well for beaſtes and thinges that be vnreaſonable, as for the people, as willinge to heale all ſores wͭ one plaiſter, againſte i, Cor, ij

22 ☞ In that one is ſolempne, and hath many ceremonies, and maners of dignities more than the other, againſte, Mat, xx vi, c, i, Cor, xi, c

23 ❧ In that the ſinger of the Maſſe is called more worthye, and to haue more auctoritie than all the aungels, than the virgyn Mary and ſaintes, againſt, Rom ij. b. Ephe. vi. c

24 ❧ In that, that by the vertue of the wordes they eſteme/ that Jeſus Chriſte deſcendeth bodyly into the hoſt, with all the court of heauen, againſt, Luc. xxiiij. g Act. iiij. d

25 ❧ By that in ſo greate ſuperſtition they kepe their hooſtes, ſubiectes to rottennes and corruption, in boxes and awmeries / bearinge them at certayne tymes

ines & dayes thorow the ſtretes againſte Mat.xxvi.c.i.Cor.xi.e

26 ❧ In that they retourne home as foolyſhly with the ſame,as they went oute therewith,againſte.i.Corinth.xiiii.c.d. Col.iii.c

27 ☞ In that the ſacrifier ſpeaketh in ſecrete ouer the bred and ouer the wyne, openly contrarye to the Inſtitution of Ieſus Chriſte,For it is euident and certayne;that oure Lorde ſpake not to the bread nor to the wine whẽ he ſaid,take, eate,this is my body,&c,But he ſpake a loude to them that were there aſſyſtent, Mat,xxvi,c,

28 ❧ In that they ſaye and make the maſſe in the cõmemoration of aungels, and ſayntes,directly agaynſte the intention of Iheſus Chriſte that ſayde,*Hoc facite in commemorationem meam,*That is to ſaye,do ye this in the remembraunce off me,i Cor xi c,

29 ❧ In that by theyr ouer great boldnes and pride,or rather curſed ſacriledge they gyue to the people but the one half of the ſacramẽt,as yf they were but half Criſten folke,or that Ieſus Chriſte was

not ſo wyſe as they be, whan he ſayde. *Bibite ex eo omnes*/ that is to ſaye, drynke of it euery one. And of this matter ſaynt Paule writing to the Corinthiãs, wrote not only for the ſacrifiers, but for all the people. i. Cor. xi. c

Many other abuſions off the maſſe ye ſhal know in the booke called the Cauteles or wyles of yͤ Maſſe. Certaynly full of cauteles, in the diuin rationall, with out reaſon and nothinge leſſe than diuine, in the ſome Angelike, more than inhumayne and deuylyſhe. In the paſtorall the ſoules fede and nouryſh with thiſtles, and at the bridge of al euyll, wherewith they be all pontificall, wholly fylled.

¶ These be ſondry fruytes of the Maſſe that be mooſt commune and notable.

1 Multitude of prebendes
2 Multitude of Prieſtes.
3 Multitude of temples & Chapels
4 Multitude of aultars.
5 Dyuers oblations and offringes.
6 Worldly ryches and pryde.
7 Idleneſſe and ſluggyſhneſſe of the ſhauen.
8 Multitude of Harlots.
9 Fayned houres and prayers
10 Deteſtable hypocriſy
11 Deuourynge of wydowes, orphans, or fatherleſſe, and the poore.
12 Renounſinge and defacynge of the death and Paſſion of Chriſt.

¶ And ſo conſequẽtly of the other, whiche are infynite.

Nowe to make tale ſhorte, the errour of the Maſſe is moſt deadly and hurtefull, as well to the gooddes as to ẏ perſonnes: in as moch as it ſemeth to haue moſte ſigne of holyneſſe and goodneſſe, ſeinge

that it is all execrable or curſed. Treuely
the venim wherewith the Peſtilence is
couered anoyeth and greueth more
greater than that, that is
ſene openly.

✠

❧ Ite Miſſa eſt. Amen.
3. Eſd. 4.
Super omnia vincit veritas.
Aboue all thinge the truthe ouercometh

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Finis.

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Jhon Owen.
Cum Priuilegio ad Impri mendum ſolum.